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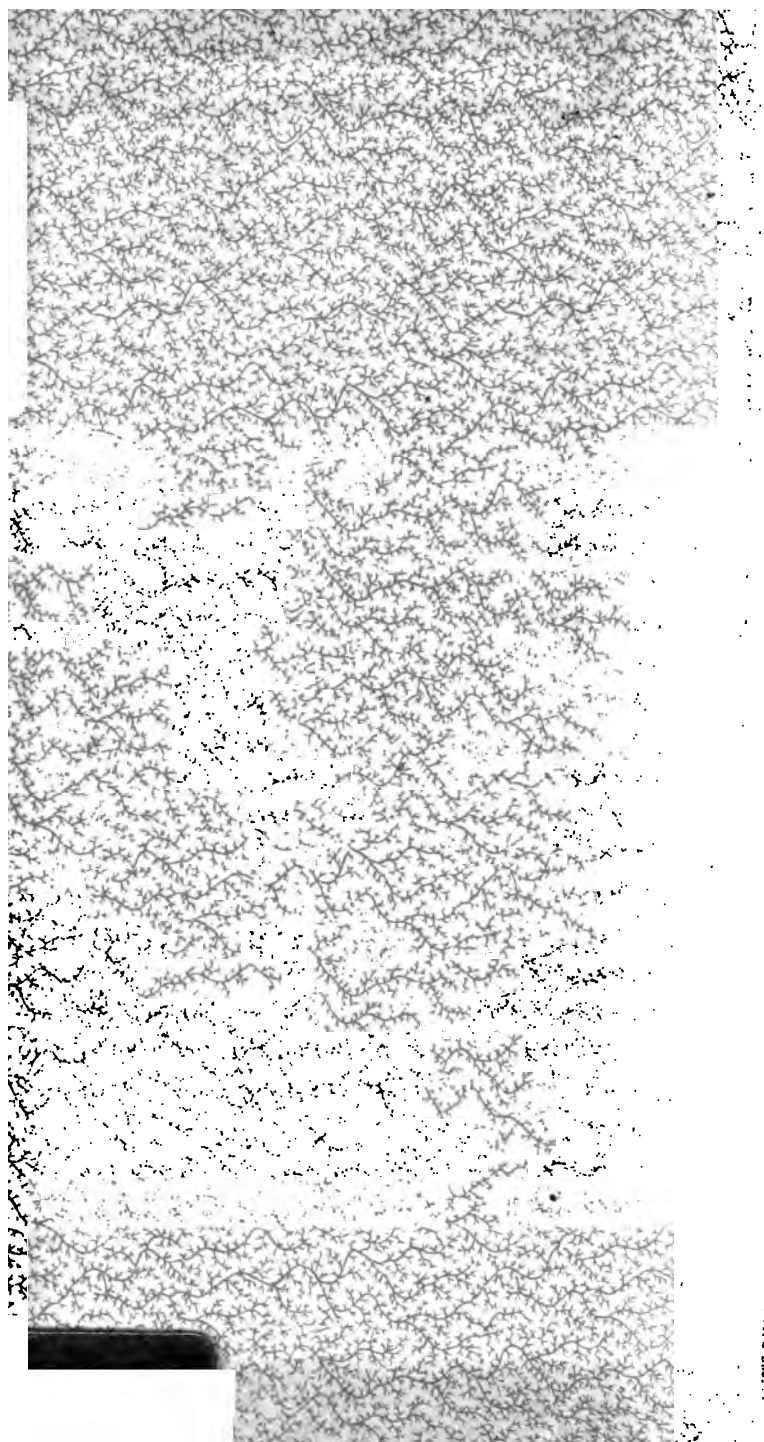
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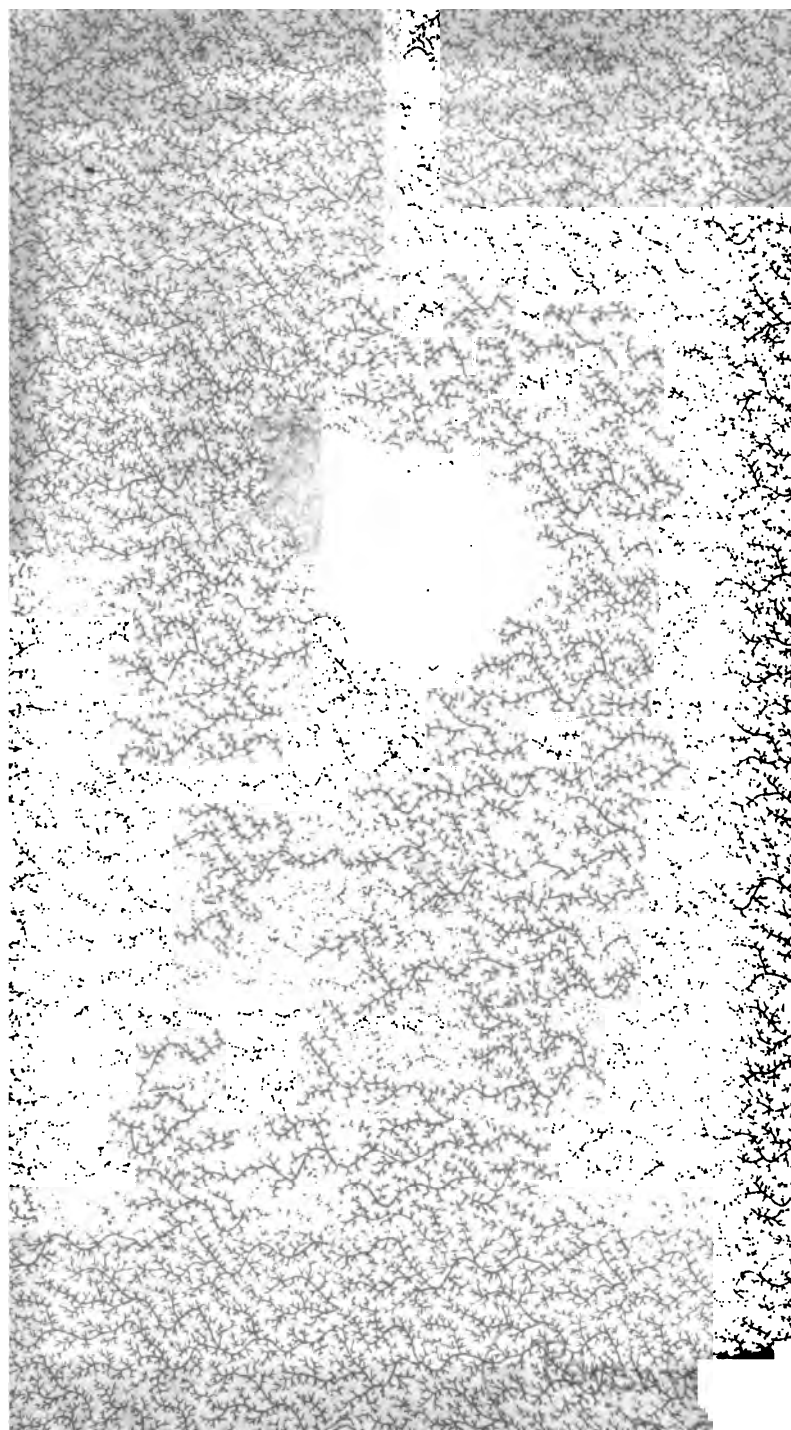
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THE
PARENTS' FRIEND:
OR
EXTRACTS FROM THE PRINCIPAL WORKS
ON
EDUCATION,

FROM THE TIME OF MONTAIGNE TO THE PRESENT DAY,

METHODIZED AND ARRANGED.

WITH
OBSERVATIONS AND NOTES

BY THE EDITOR.

IN TWO VOLUMES.



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THE
PARENTS' FRIEND.

CHAPTER XIII.

Religion and Moral Philosophy.

AS the foundation of virtue, children ought very early to have imprinted on their minds a true notion of God, as of the independent Supreme Being, Author and Maker of all Things, from whom we receive all our good, who loves us and gives us all things. And consequent to this, instill into him a love and reverence of the Supreme Being. This is enough to begin with, without going to explain this matter any farther, for fear, lest by talking too early of spirits, and being unreasonably forward to make him understand the incomprehensible nature of that infinite Being, his head be either filled with false, or perplexed with unintelligible notions of him.

Let him only be told upon occasion, that God made and governs all things, hears and sees every thing, and does all manner of good to those that love and obey him. You will find that, being told of such a God, other thoughts will be apt to rise up fast enough in his mind about him, which, as you observe them to have any mistakes, you must set right.

And I think it would be better if men generally rested in such an idea of God, without being too curi-

ous in their notions about a being which all must acknowledge incomprehensible; whereby many, who have not strength and clearness of thought to distinguish between what they can, and what they cannot know, run themselves into superstition or atheism, making God like themselves, or else none at all. And I am apt to think the keeping children constantly morning and evening to acts of devotion to God, as to their maker, preserver, and benefactor, in some plain and short form of prayer suitable to their age and capacities, will be of much more use to them in religion, knowledge, and virtue, than to distract their thoughts with curious inquiries into his inscrutable essence and being.

Be sure to preserve their tender minds from all impressions and notions of spirits and goblins, or any fearful apprehensions in the dark, and let them know that God, who made all things good for them, made the night that they might sleep the better and quieter, and that, they being under his protection, there is nothing in the dark to hurt them.

The Bible is certainly a very unfit book for children to read promiscuously; for what pleasure or encouragement can it be to a child to read a book of which he understands nothing? And how little are the greater part of the Scriptures suited to a child's capacity! What an odd jumble of thoughts must a child have in his head, if he have any at all, such as he should have concerning religion, who in his tender age reads all the parts of the Bible indifferently as the word of God, without any other distinction. I am apt to think that this in some men has been the very

reason why they never had any distinct thoughts of it all their life time. There are, certainly, some parts of the Scripture which may be selected for a child to read, and he may learn some of the instructions of our Saviour in the New Testament.

Young people should read a good history of the Bible, wherein every thing is put down in due order of time, and several things omitted which are only suited to riper years. This they should be well acquainted with before they begin the study of natural philosophy, that many phenomena may be referred to the immediate will of God, instead of only accounting for them by physical or natural causes.—*Locke.*

The first use we should make of a child's reason, is to teach him to know God, and the truths of Christianity.

You may show a child a house, and make him comprehend that it cannot have built itself, or the stones have been raised, had no one carried them up; in proof of which you may show him masons and bricklayers at work. Then desire him to look at the heavens, the earth, and the numerous vegetable and animal productions which God has formed for the use of man, and say to him, "how much more beautiful
" is this world we inhabit than that house? Can the
" world then have made itself? No: God made it with
" his own hands."

To convince children that many things may exist which can neither be seen, heard, nor felt, ask them,
" if it is not true that such a one is wise, and that

“ another has a great deal of wit ? ” When they have answered, “ yes,” say, “ but have you ever seen his wisdom ? Of what colour is it ? Have you heard it ? Does it make much noise ? Have you touched it ? Is it cold or hot ? ” The child will laugh, as he would were you to ask him similar questions concerning spirits. He would be surprised if any one inquired what colour a spirit is of, and whether it is round or square. You may then observe to him, that he knows many things really exist which he can neither see, feel, nor hear, and that these things are spiritual. But you must enter into these kinds of discussions with great caution. I only wish to teach you how to answer the questions of those children, whose curiosity and reasoning lead you to these objects against your will.

When you explain to a child the use of prayer, tell him God commands us to pray to him, not because he is ignorant of our wants, but because he would have us accustomed to offer up our petitions as an acknowledgement of our dependence upon him ; so that it is the true humility of our hearts, the full conviction of our weakness, and our entire reliance on his goodness, that he requires of us. These petitions, which he orders us to make, only consist of our intentions and desires, as there is no occasion for words in our communications with the Divinity. Some people repeat a great many words and never pray at all ; others pray inwardly without uttering a syllable. Words and forms of prayer may nevertheless be very useful, as they may excite in us the thoughts and sentiments they express, provided we are attentive, and for this reason Jesus Christ has given us a form of prayer which should be preferred to all others.—*Fenelon.*

On a Sunday, after the scholars' time for recreation was ended, I used to desire the eldest boys to read to themselves such and such chapters in the Bible, of which they were afterwards to give me an account in the evening. I then asked the scholars, without observing any order, what had most struck them in their reading, and have often been surprised at their sensible and judicious reflections, which I valued the more, as they came from themselves and were not suggested by others. It is easy to comprehend how useful this sort of exercise may be to boys, not only to instruct them in religion, but also for the improvement of their judgment and understanding.—*Rollin.*

The knowledge of morality and christianity is the absolutely indispensable part of education. For what avails it how knowing a person is in speculative science, if he knows not how to be useful and happy? If this work be neglected in the earlier part of life, it must be owing to some very favourable circumstances, if the person turns out well afterwards. For the human mind resembles a piece of ground which will by no means lie wholly bare, but will either bring forth weeds or fruits, according as it is cultivated or neglected. And according as the habits of vice and irreligion, or the contrary, get the first possession of the mind, such is the future man like to be. We do not think it proper to leave our children to themselves to find out the sciences of grammar, or numbers, or

the knowledge of languages, or the art of writing, or of a profession to live by ; and shall we leave them to settle the boundaries of right and wrong by their own sagacity, or to neglect or misunderstand a religion which God himself has condescended to give us as the rule of our faith and practice ? What can it signify to a youth that he go through all the liberal sciences, if he be ignorant of the rules by which he ought to live, and by which he is to be judged at last. Will Greek or Latin alone gain him the esteem of the wise and virtuous ? Or will philosophy and mathematics save his soul ?

But it is to be feared that parents in some cases, through a mistaken notion of the true method of giving youth a religious turn, often run into the extreme of surfeiting them with religious exercises, instead of labouring chiefly to enlighten and convince their understandings, and to form their tempers to obedience. The former, though noble and valuable helps appointed by Divine Wisdom for promoting virtue and goodness, may yet be so managed as to disgust a young mind and prejudice it against religion for life ; but the latter, properly conducted, will prove an endlessly various entertainment. There is not a duty of morality, you can have occasion to inculcate, but what may give an opportunity of raising some entertaining observation or introducing some amusing history. And though it may sometimes happen that a youth well brought up may, by the force of temptation, run into fatal errors in after-life, yet such a one, it must be owned, has a much better chance of recovering the right way than one who never was put in

it. I am ashamed to add any more upon this head, it being a kind of affront to the understandings of mankind to labour to convince them of a truth, as evident as that the sun shines at noon-day.

A parent, in any station of life whatever, may and ought to bestow half an hour or an hour every day in instructing his children in the most useful of all knowledge ; nor is there any thing to hinder a master of a private seminary of education to bestow generally an hour every day, and more on Sundays, in instructing the youth under his care in the principles of prudence, morality, and religion. This may be digested into a scheme of twenty or thirty lectures, beginning from the very foundation, and going through all the principal particulars of our duty to God, our neighbour, and ourselves, and from thence proceeding to a view of the fundamental doctrines, evidences, and laws of revealed religion. In all which there is nothing but what may be brought down to the apprehension of very young minds, by proceeding gently and suiting one's expressions to the weak capacities of the learners.

Above all things, care ought to be taken that religious knowledge be as little as possible put on the footing of a task. A parent or teacher who communicates his instructions of this kind in such a manner as to tire or disgust the young mind, though he may mean well, does more harm than good. A young person will have a better chance of taking to a course of virtue and religion if left wholly to himself, than if set against them by a wrong method of education. The mind like a spring, if unnaturally forced one

way, will, when let loose, recoil so much the more violently the contrary way.

The first Sunday evening's conversation between the master and pupils might be upon happiness..... Questions might be put to the eldest youth, as whether they did not desire to secure their own happiness in the most effectual way; or if they would be content to be happy for a few years and take their chance afterwards? They might be asked, what they thought happiness consisted in, if in good eating, drinking, play, and fine clothes only, &c. The next Sunday-evening's conversation might be upon the most likely means for gaining the favour of God, in order to secure happiness. The third evening might be on the duty we owe to ourselves. The fourth, on the regulation of the passions. We might then proceed to our duty to our neighbour. Young people of good understanding may then be rationally convinced of the certainty of the Divine existence by a set of arguments not too abstract, but yet convincing. The proof *a posteriori*, as it is commonly called, is the fittest to be dwelt upon, and is fully level to the capacity of a youth of parts of fourteen years of age. To habituate young people to reason on moral subjects, to teach them to exert their faculties in comparing, examining, and reflecting, is doing them one of the greatest services that can be imagined. And as there is no real merit in taking religion on trust, but, on the contrary, a reasonable mind cannot be better employed than in examining into sacred truth; and as nothing is likely to produce a lasting effect upon the mind but what the mind is clearly convinced of; on these and all other

accounts it is absolutely necessary that young people be early taught to consider the Christian religion, not as matter of mere form handed down from father to son, or as a piece of superstition consisting in being baptized and called after the author of our religion, but as a subject of reasoning, a system of doctrines to be clearly understood, a set of facts established on unquestionable evidence, a body of laws given by divine authority, which are to better the hearts and regulate the lives of men.

The whole course may conclude with an explanation of our Saviour's Discourse on the Mount (Matth. V. VI. and VII.), which contains the Christian law or rule of life, and is infinitely more proper to be committed to memory by youth, than all the catechisms that ever were or will be composed.—*Burgh.*

It has been the fashion of our late innovators in philosophy, who have written some of the most brilliant and popular treatises on education, to decry the practise of early instilling religious knowledge into the minds of children. It has been alledged, that it is of the utmost importance to the cause of truth, that the mind of man should be kept free from prepossessions ; and in particular, that every one should be left to form such judgment on religious subjects as may seem best to his own reason in maturer years.

This sentiment has received some countenance from those better characters who have wished, on the fairest principle, to encourage free inquiry in religion ; but it has been pushed to the blameable excess here censured,

chiefly by the new philosophers ; who, while they profess only an ingenuous zeal for truth, are, in fact, silyly endeavouring to destroy Christianity itself, by discountenancing, under the plausible pretence of free inquiry, all attention whatever to the religious education of our youth.

But here conceding for the sake of argument what yet cannot be conceded, that some good reasons may be brought in favour of delay ; allowing that such impressions as are communicated early may not be very deep ; allowing them even to become totally effaced by the subsequent corruptions of the heart and of the world ; still I would illustrate the importance of early infusing religious knowledge, by an allusion drawn from the power of early habit in human learning.

Put the case, for instance, of a person who was sometimes initiated in the rudiments of classical studies. Suppose him after quitting school to have fallen, either by a course of idleness or of vulgar pursuits, into a total neglect of study. Should this person, at any future period, happen to be called to some profession, which should oblige him, as we say, to rub up his Greek and Latin ; his memory still retaining the unobliterated, though faint traces of his early pursuits, he will be able to recover his neglected learning with less difficulty than he could now begin to learn ; for he is not again obliged to set out with studying the simple elements ; they come back on being pursued ; they are found on being searched for ; the decayed images assume shape, and strength, and colour ; he has in his mind first principles to which to recur ; the rules of grammar which he has allowed himself to violate, he has not

however forgotten ; he will recall neglected ideas, he will resume slighted habits far more easily than he could now begin to acquire new ones. I appeal to clergymen who are called to attend the dying beds of such as have been bred in gross and stupid ignorance of religion, for the justness of this comparison. Do they not find that these unhappy people have no ideas in common with them ? that they possess no intelligible medium by which to make themselves understood ? that the persons to whom they are addressing themselves have no first principles to which they can be referred ? that they are ignorant not only of the science, but the language of Christianity ?

But at worst, whatever be the event to the child, though in general we are encouraged, from the tenor of Scripture, and the course of experience, to hope that that event would be favourable, is it nothing for the parent to have acquitted himself of this prime duty ? And will not the parent who so acquits himself, with better reason and more lively hope, supplicate the Father of mercies for the reclaiming of a prodigal, who has wandered out of that right path in which he has set him forward, than for the conversion of a neglected creature, to whose feet the Gospel had never been offered as a light ? And how different will be the dying reflections even of that parent, whose earnest endeavours have been unhappily defeated by the subsequent and voluntary perversion of his child, from his who will reasonably aggravate his pangs by transferring the sins of his neglected child, to the number of his own transgressions ?

Shall the lively period of youth, the soft and impressive season when lasting habits are formed, when the

seal cuts deep into the yielding wax, and the impression is more likely to be clear, and strong, and lasting ; shall this warm and favourable season be suffered to slide by, without being turned to the great purpose for which not only youth, but life, and breath, and being, were bestowed ? Shall not that “ faith without which it is “ impossible to please God ; shall not that holiness “ without which no man can see the Lord ;” shall not that knowledge which is the foundation of faith and practice ; shall not that charity without which all knowledge is sounding brass and a tinkling cymbal, be impressed, be inculcated, be enforced, as early, as constantly, as fundamentally, with the same earnest pushing on to continual progress, with the same constant reference to first principles, as are used in the case of those arts which merely adorn human life ? Shall we not seize the happy period when the memory is strong, the mind and all its powers vigorous and active, the imagination busy and all alive, the heart flexible, the temper ductile, the conscience tender, curiosity awake, fear powerful, hope eager, love ardent ; shall we not seize this period for inculcating that knowledge, and impressing those principles which are to form the character, and fix the destination for eternity ?

Or, if I may be allowed to address another and a still more dilatory class, who are for procrastinating all concern about religion, till we are driven to it by actual distress, and who do not think of praying till they are perishing, like the sailor who said, “ he thought it was “ always time enough to begin to pray when the storm “ began.” Of these I would ask, shall we, with an unaccountable deliberation, defer our anxiety about re-

ligion, till the busy man or dissipated woman are become so immersed in the cares of life, or so entangled in its pleasures, that they will have little heart or spirit to embrace a new principle? a principle whose precise object it will be to condemn that very life into which they have already embarked; nay to condemn almost all that they have been doing and thinking ever since they first began to act or think.—*More.*

The first thing a Christian should inculcate upon his child, as soon as he is capable of receiving such impressions, is the knowledge of his Maker, and a steady principle of obedience to him; the idea of his living under the constant inspection and government of an invisible Being, who will raise him from the dead to an immortal life, and who will reward and punish him hereafter according to his character and actions here.

On these plain principles I hesitate not to assert, as a Christian, that *religion* is the first rational object of education. Whatever be the fate of my children in this transitory world, about which I hope I am as solicitous as I ought to be, I would, if possible, secure a happy meeting with them in a future and everlasting life. I can well enough bear their reproaches for not enabling them to attain to worldly honours and distinctions; but to have been in any measure accessory, by my neglect, to their final perdition, would be the occasion of such reproach and blame, as would be absolutely insupportable.

By teaching religion to children, perhaps, it may be

said, we take an unfair advantage of the imbecility of the rational faculties, and inculcate truth by such a kind of mechanical prejudice as would enforce the belief of any thing; but is not the whole of our treatment of children necessarily of a piece with this? and do we not prejudice them in favour of our own opinions and practices, before they can be acquainted with the proper grounds on which their belief ought to rest? Why then should we avail ourselves of the authority of a parent in other things, and make an exception with respect to religion only?

Besides, it is not so very difficult a matter to give even a child very useful notions of religion, and such as he shall sufficiently understand; and if it should appear that, for some time, a child conceives of God as of a man who lives above the clouds, and from thence sees every thing that is done upon earth, there will be no material inconvenience attending it, because it is only a sense of the power, the providence, and the government of God, that is of principal importance to be inculcated: *what* else he is, or *where* he is, signifies very little in this case. A child may also be made to understand, that this God gave a commission to a man called Jesus Christ, to teach mankind his will, and to persuade them to practise it; that he was put to death by wicked men who would not hearken to him, but that God raised him from the dead, and will send him again to raise all the dead; when he will take the good with him into heaven, a place of happiness, and send the wicked into hell, a place of punishment.

I will add, as an argument that must more especially enforce the religious instruction of children, that, in

fact, a man has no choice, but whether his child shall imbibe the principles of true or false religion, i. e. what he himself shall deem to be so ; as it will be absolutely impossible to keep the minds of his children free from all impressions of this kind, unless they converse with nobody but himself and a few select friends, who may be apprised of his scheme and concur with him in it.

Nay, if children go to any school, or be allowed to converse with the servants or dependants of their parents, which cannot be entirely prevented, he must lose no time, and be very attentive and assiduous, or his good impressions will come too late to efface the bad ones to which they will have been exposed. Besides, persons whose education has been much neglected, but who begin to hear of religion and apply themselves to it late in life, can never have the *devotional feelings* of those who have had a religious education ; nor can it be expected that they will be uniformly influenced by them. They may use the same language, but their feelings will, notwithstanding, be very different.—*Priestley.*

Conscience is a guide little to be depended on, unless accompanied by religion. Give your scholar religious sentiments ; persuade him that every moment of his life the Divine Being sees and hears him ; impress his mind with this sublime and important principle ; set him an example of piety ; make him admire the works of God, the heavens, the earth, the verdure with which it is clothed. The fruit he eats, the flowers he gathers, every thing will contribute to make

him sensible of the power and goodness of that God, who has created every thing for our use.

Teach him that God has made us to love him, but not to comprehend his greatness; that our ideas are too much confined to dare maintain, that every thing we do not understand is false, since throughout Nature all appears mysterious and miraculous. For, as Montaigne says, “not to believe what we do not understand is a dangerous sort of courage, and may be attended with bad consequences; besides the absurdity into which it draws us.”

In all kinds of education let us first consider for what kind of life the child is intended. Your daughter is born to shine in the great world, at Paris, at court. When she is eighteen and her own mistress, do you think it will be possible for her to go every day to mass, to confess every three months, and to live in retirement during Lent? Certainly not; but if you accustom her from her infancy to look on these practices as essential duties; she will with them relinquish all her religion. Have you remarked that those young people, who are brought up in this manner, are more devout than others? Let us always revert to our most useful maxim, *never to give our pupils a false idea*: let us not teach them to confound religious ceremonies with positive duties.

Besides, is it reasonable to exact such universal rectitude from a child of nine years old? Do you think that Constantia will always be attentive when she is so often obliged to pass two hours at church? Sure I am, that more than once she has envied her mamma, who, during that time, was in bed or making visits. On the

contrary, you should set your daughter an example of what you make her practise, and at the same time should only require from her the duties which are really essential to religion. I am aware that this is not the most convenient method, as it is much easier to send a child to mass than to go oneself, particularly when people go to bed at two in the morning.

Adelaide knows that she can never omit what she now practises without failing in her duty. The dissipations and amusements of the world never need prevent the fulfilment of our indispensable obligations, which do not take up more time than may be spared in any station of life.—*Madame de Genlis.*

“ Devotional feelings should be impressed as early
“ as possible on the infant mind. Being fully con-
“ vinced that they cannot be impressed too soon, and
“ that a child, to feel the full force of the idea of God,
“ ought never to remember the time when he had no
“ such idea, I would endeavour to impress them by
“ connecting religion with a variety of sensible objects;
“ with all that he sees, all he hears, all that affects his
“ young mind with wonder or delight; and thus by
“ deep, strong, and permanent associations, to lay the
“ best foundation for practical devotion in future life.
“ For he who has early been accustomed to see the
“ Creator in the visible appearance of all around him,
“ to feel his continual presence, and lean upon his
“ daily protection, though his religious ideas may be
“ mixed with many improprieties which his correctér
“ reason will refine away, has made large advances
“ towards that habitual piety, without which religion.

“ can scarcely regulate the conduct, and will never
“ warm the heart.”

Preface to Mrs. Barbauld's Hymns.

We should be unassuming and modest in every thing relating to the operations of Nature, or to the intentions and purposes with which they may be directed ; we should abstain from the barbarous affectation of being familiar with the Deity, of indolently and indecently addressing him at our tables, or of publicly conferring fulsome epithets of adulation and compliment on his attributes and name. Instead of attempting to discover his attributes, we should study with diligent admiration, or enjoy with justice and benevolence, the indefinite, stupendous, and useful effects of his power : we should conform to the appointments which are signified by the disposition and tendency of every atom of his works.

But while it is impossible the Deity should be such a one as ourselves, or have qualities of goodness, justice, and mercy, or even wisdom similar to those produced in us by human societies, it does not follow that we should stand in no relation to him. Is it natural or possible that beings finding existence a blessing, should reflect on its author without grateful pleasure ; that observing all things around them interchanging acts of benefit by the influence of general laws ; that the universal processes of Nature produce life, action, enjoyment : is it possible such conceptions should be unattended with sentiment or passion ? We may be inaccurate in denominating it piety, or devo-

tion, or religion: it is supreme among human enjoyments; it has nature, or the God of Nature, for its object. In this sense I consider the adoration of the Deity as my first duty, as the most refined and exalted pleasure.—*Williams.*

The human mind in infancy has been compared, and in some respects justly compared, to a blank sheet of paper. In one material point, however, the comparison fails. The sheet of paper acquires no impression of characters, until they are purposely imprinted by the hand of the writer. If you forbear to impress the youthful mind with ideas and sentiments, you cannot prevent it from receiving impressions from the person and objects with which it is daily conversant.... The mind is originally an unsown field, prepared for the reception of any crop; and if those to whom the culture of it belongs, neglect to fill it with good grain, it will speedily be covered with weeds. If right principles of action are not implanted, wrong principles will sprout up. If religion be not fostered, irreligion will take root. To keep the mind, during a series of years, in a state of perfect indifference as to the truth or falsehood of the prevailing religion of the country would be impossible; and, were it possible, the effect would be, that those, who are brought up to the age of maturity, without the slightest inclination to any particular religion, would remain indifferent to all religion as long as they lived. Let us ask these declared enemies of every proceeding which may bias the youthful mind with regard to religion, whether, in

other respects, they act up to their own principles? Do they inculcate on their children no elements of knowledge, no motives of action, no rules of conduct? They will express surprise at the absurdity of the question. They will tell us, and they will tell us truly (and they might extend their observation with equal justice to religion), that to train up children without knowledge, without maxims of moral behaviour, lest their opinions on those subjects should be biassed, would be as unphilosophical as it would be to prohibit them from walking, that when arrived at years of discretion they might decide, uninfluenced by the prejudices of habit, whether they would travel on two legs or on four. The usual defect of judgment in the manner of impressing the principles of Christianity appears to me to consist in two circumstances: 1st, they are commonly inculcated in the form of a dry authoritative lecture, whence religion is rather dreaded as an austere monitor and relentless judge, than loved as the giver of present and future happiness. 2dly, They are presented to the understanding rather as truths to be implicitly received on the credit of the teacher, and on the ground of their established prevalence, than as truths resting on the solid basis of fact and judgment, and inviting at all times the closest investigation of their certainty of which the mind is capable. I am aware that, during a certain period of childhood, it is true no less in the case of religion, than of other branches of instruction, that the truths and propriety of many things must be received by the pupil on the credit of the instructor, because the mind is not then competent to judge of the proofs by which they are

established. Yet even during that period it seems to me generally desirable, and particularly on the subject of religion, that the pupil should be apprized both of this necessity and the cause of it; and should be taught to expect that ample information will be afforded as soon as he shall become fully capable of understanding it. As the intellectual faculties expand, the more obvious proofs of revealed religion ought to be gradually developed. And in the concluding years of education, the prescribed studies unquestionably ought to comprehend the leading evidences of Christianity arranged with simplicity, but in regular order, conveyed in familiar, but not uninteresting language, comprised within a moderate compass, and divested of learned references and critical disquisitions.

The practice of requiring children to employ French prayer-books and bibles, ought to be universally abolished. Its effect is to withdraw the mind from every sense of devotion, and to make the acquisition of a few foreign words and phrases rank higher than the heartfelt performance of public worship.—*Gisborne.*

While we are instilling religious principles into the tender mind, it is undoubtedly our duty to take peculiar care that those principles be sound and just; that the religion we teach be the religion of the Bible, **and** not the invention of human error or superstition; that the principles we infuse into others be such as we ourselves have well scrutinized, and not the result of our credulity or bigotry; nor the mere hereditary unexamined prejudices of our undiscerning childhood.

It may also be granted, that it is the duty of every parent to inform his child that when his faculties have so unfolded themselves, as to enable him to examine for himself those principles which the parent is now instilling, it will be his duty to examine them.

But after making these concessions, I would most seriously insist, that there are certain leading and fundamental truths; that there are certain sentiments on the side of Christianity, as well as of virtue and benevolence, in favour of which every child ought to be prepossessed; and may it not be added, that to expect to keep the mind void of all prepossession, even upon any subject, appears to be altogether a vain and unpracticable attempt; an attempt, the very suggestion of which argues much ignorance of human nature. Let philosophers say what they will, it is much to give youth prepossessions in favour of religion, to secure their prejudices on its side before you turn them adrift in the world; a world in which, before they can be completely armed with arguments and reasons, they will be assailed by a number whose prepossessions and prejudices, far more than their arguments and reasons, attach them to the other side. Why should not the Christian youth furnish himself in a good cause with the same natural armour which the enemies of religion wear in a bad one? It is unreasonable to suggest that we should in Christianity, as in the arts and sciences, or languages, begin with the beginning, set out with the simple elements, and thus go on unto perfection. Do young persons then become musicians, and painters, and linguists, and mathematicians, by early study and regular labour; and shall they become

Christians by accident? Shall this most important knowledge be by Christian parents deferred, or taught slightly, or be superseded by things of little comparative worth? Or shall we, with an unaccountable deliberation, defer an anxiety about religion till the busy man or dissipated woman are become so immersed in the cares of life, and so entangled in its pleasures, that they will have little heart or spirit to embrace a new principle? A principle whose precise object it will be to condemn that very life into which they will have already embarked, nay to condemn almost all that they have been doing and thinking ever since they first began to act and think.

Begin then with considering that religion is a part, and the most prominent part in your system of instruction. Do not communicate its principles in a random desultory way; nor scantily stint this business to only such scraps and remnants of time as may be casually picked up from the gleanings of other acquirements. Confine not your instructions to mere verbal rituals and dry systems, but instruct them in the way that shall interest their feelings, by lively images and by a warm practical application of what they read to their own hearts and circumstances. There seems to be no good reason, that while every other thing is to be made amusing, religion alone must be dry and uninviting. Do not fancy that a thing is good merely because it is dull. Why should not the most entertaining power of the human mind be supremely consecrated to that subject which is most worthy of their full exercise? The misfortune is, that religious learning is too often rather considered as an act of the

memory than of the heart and feelings, and that children are turned over to the dry work of getting by rote as a task, that which they should get from example and animated conversation, or from lively discussion in which the pupil should learn to bear a part. Teach them rather, as our Blessed Saviour taught, by seizing on surrounding objects, by calling in all creation, animate and inanimate, to your aid, and accustom your young audience to

“ Find tongues in trees, books in the running brooks,

“ Sermons in stones, and good in every thing.”

In your communications with young people take care to convince them that, as religion is not a business to be laid aside with the lesson, so neither is it a single branch of duty ; some detached thing which, like the acquisition of an art or a language, is to be practised separately, and to have its distinct periods and modes of operation. But let them understand, that common acts, by the spirit in which they are to be performed, are to be made acts of religion, and that as she who has true personal grace has it uniformly, and is not sometimes awkward and sometimes graceful, so religion is not an occasional act, but an indwelling principle, an inwrought habit, a pervading and informing spirit, from which indeed every act derives its life, and energy, and beauty.

An intelligent mother will seize the first occasion which the child's opening understanding shall allow, for making a little course of lectures on the Lord's prayer, taking every division or short sentence separately, for each furnishes valuable materials for a dis-

tinct lecture. The child should be led gradually through every part of this divine composition : she should be made to comprehend one by one each of its short but weighty sentences, not in their most extensive and critical sense, but in their most obvious meaning.

When the child has a pretty good conception of the meaning of each division, she should then be made to observe the connexion, relation, and dependence of the several parts of the prayer one upon another, for there is a great method and connexion in it.

The young person, from being made a complete mistress of this short composition, will have a clearer conception, not only of its individual contents, but of prayer in general, than many ever obtain, though their memory has been perhaps loaded with long unexplained forms, which they have been accustomed to swallow in the lump, without scrutiny and without discrimination. Prayer should not be so swallowed. It is a regular prescription, which should stand analysis and examination : it is not a charm, the successful operation of which depends on your blindly taking it without knowing what is in it, and on which the good you receive is promoted by your ignorance of its contents.

I would have it understood that by these little comments I do not mean that the child should be put to learn dry, and to her unintelligible, expositions ; but that the exposition is to be colloquial. And here I must remark in general, that the teacher is sometimes unreasonably apt to relieve herself at the child's expense, by loading the memory of a little creature on

occasions on which far other faculties should be put in exercise. The child herself should be made to furnish a good part of this extemporaneous commentary by her answers; in which answers she will be much assisted by the judgment the teacher uses in her manner of questioning. Written forms of prayer are not only useful and proper, but indispensably necessary to begin with. But I will hazard the remark, that if children are thrown exclusively on the best forms, if they are made to commit them to memory like a copy of verses, and to repeat them in a dry customary way, they will produce little effects on their mind. They will not understand what they repeat, if we do not early open to them the important scheme of prayer..... We should give them knowledge, before we can expect them to make much progress in piety, and as a due preparative for it. To adopt the contrary mode would be virtually adopting the popish rule of praying in an unknown tongue. Children, let me again observe, will not attend to their prayers if they do not understand them; and they will not understand them if they are not taught to analyse and dissect them, to know their component parts, and methodise them.

As a preparative to prayer itself, they should be impressed with as clear an idea as their capacity and the nature of the subject admit, of "Him with whom they have to do." His omnipresence is perhaps of all his attributes that of which we may make the first practical use.

Young people should be carefully guarded against acquiring a habit of repeatedly invoking their Maker's name on occasions the most trivial. Those who are

most guilty of it are, from habit, hardly conscious when they do it, and are not aware of the sin ; and for both these reasons, without the admonitions of faithful friendship, are little likely to discontinue it. There is, perhaps, hardly any sin so frequently committed, so seldom repented of, or so little guarded against. On the score of impropriety too, it is additionally offensive, as being utterly repugnant to female delicacy, which often affects to be shocked at swearing in a man. Now this species of prophaneness is not only swearing, but perhaps swearing of the worst sort ; as it is a direct breach of an express command, and offends against the very letter of that law, which says, *thou shalt not take the name of the Lord thy God in vain*. It offends against delicacy and good breeding ; for those who commit it, little think of the pain they are inflicting on the sober mind, which is deeply wounded when it hears the holy name it loves dishonoured, and it is as contrary to good breeding to give pain, as it is to true piety to be prophane. How would you like to hear the honoured name of a revered parent or departed friend bandied about with unfeeling familiarity and indecent levity, or at best thrust into every pause of speech as a vulgar expletive ? Does not your affectionate heart recoil at the thought ? And yet the hallowed name of your truest Benefactor, 'your heavenly father, your best friend, is treated with an irreverence, a contempt, a wantonness, of which you cannot bear the very thought or mention of treating a human friend.—*More.*

In civilized society it is almost impossible to try the experiment of bringing up a child without any religious ideas till he be able to choose them for himself. He must necessarily receive some impressions on the subject; and as this is a matter of the first importance, all parents should instill such sentiments into their children, as they themselves suppose to be true, or if they do not believe in Christianity, they should at least teach them the doctrines of natural religion. We are all of us influenced in our opinions by accidental circumstances, and no human being who communicates with other men, either by books or conversation, can be said to form his judgment on any subject from the unbiassed decisions of his own understanding. Let us not then expect children to escape the common lot of humanity; and if they must be guided, let it be by their parents, who should teach them such plain and simple truths concerning the Supreme Being, as shall fill their little hearts with piety and devotion. The proper time for entering on this subject must depend upon the abilities of each child, but where they do not ask questions which naturally lead to it, perhaps six or seven years of age may be quite early enough to begin. The minds of children are often deeply impressed with religious sentiments, as perhaps many readers may recollect by experience; and though their ideas on these subjects may be much altered since their infancy, yet no one can say how much of their present goodness arises from their having received a religious education.

Most Deists have been educated as Christians, and

though they now ungratefully disown the guide by whose assistance they have arrived at their present pitch of goodness, piety, and virtue, and imagine they should have entertained the same exalted ideas of the Supreme Being, and the same firm belief in a future state, had they never been acquainted with the doctrines of revelation; yet it must not be supposed their children will make an equal progress in piety and virtue, unless they enjoy the benefit of the same kind hand to lead them up the steep ascent. The fruit of Deism on which pure Christianity has been ingrafted, must be far superior to that produced by Deism when suffered to grow wild and uncultivated.

At nine or ten years of age, I think children might read the life of Jesus Christ selected from the New Testament, and written in the language of the most approved translation, with explanatory notes describing the customs and manners peculiar to the Jews in that age. This history should be arranged according to the chronological order of events. The miraculous conception, the conversation between Jesus and Nicodemus, and other obscure passages might perhaps be better omitted. After they have gone through the life of Christ in this manner, they may read the Acts of the Apostles; but the language of the Epistles is much too abstruse for very young people.

In a Christian country it would be a disgrace for any person to be brought up without being acquainted with the history of the Old Testament; for though it does not so immediately concern Christians as the New Testament, yet it is so continually referred to in that, as well as in profane books, that it is absolutely

necessary to have read it. Young people might, therefore, begin to read the historical books of the Old Testament according to their chronological order, omitting the most objectionable passages, when they are about fourteen or fifteen; for this, being the most ancient history extant, should be read before they commence a course of prophane history.

Parents and instructors should point out which parts of the Old Testament, are really inspired and which are supposed to be the mere narration of the historian, lest the young students should be tempted to blame the Almighty for permitting those acts of apparent cruelty and oppression which are sometimes recorded. Children must on no account be led to suppose that God is revengeful or cruel, nor should their tender minds be impressed with those terrific descriptions of the Deity, which represent him as the God of wrath whom they are to fear, rather than as the kind Father of the Universe whom they should love and adore.

When they inquire the meaning of any obscure passages, different translations should be consulted; but if these do not clear up the difficulty, you must not put them off with those "*gloss-overs*," which are a disgrace to their inventors, but tell them plainly and honestly you do not understand that passage; you should add, however, that happily our duty is so clearly pointed out in other parts of the Scriptures that it is intelligible to the meanest capacity. Intelligent children easily distinguish between truth and falsehood, and if you give them an evasive or unsatisfactory answer, it will entirely destroy their confidence in your veracity for the future.

After children have gone through the Gospels and the Acts, they may be taken to some place of public worship, which would impress their minds with serious ideas, and induce a habit of attention, even should they not understand all they hear.

In the religious instruction of children and young persons all doctrinal points had better be avoided, but when they grow up, their parents may converse with them on these subjects, and tell them how different sects of Christians explain such and such texts ; and they should also instruct them in the evidences of Christianity. This would enable them to give a reason for their own opinions, which is particularly useful to boys when they are sent out into the world. Books of controversy are, perhaps, very useless to young persons, unless their minds be unsettled on any particular points, and then if they wish for any other guides than the different copies and translations of the New Testament, let them read and impartially consider the books that have been written on both sides of the question. Christianity in its native simplicity and purity is of no particular sect, and therefore, instead of teaching my pupils all the trivial distinctions between protestants, calvinists, presbyterians, &c. I would only wish to make them CHRISTIANS in the true and most enlarged sense of the word.—*Struve.*

The following excellent passage from *Dr. Beattie's Life of his Son*, occurred since writing the above :

“ The doctrines of religion I wished to impress on his mind, as soon as it might be prepared to receive

“ them ; but I did not see the propriety of making
“ him commit to memory theological sentences, or
“ any sentences which it was not possible for him to
“ understand. And I was desirous to make a trial how
“ far his own reason would go in tracing out, with a
“ little direction, the great and first principle of all
“ religion, the being of God. The following fact is
“ mentioned, not as a proof of superior sagacity in him
“ (for I have no doubt that most children would, in
“ like circumstances, think as he did) but merely as a
“ moral and religious experiment. He had reached
“ his fifth (or sixth) year, knew the alphabet, and
“ could read a little, but had received no particular
“ information with respect to the Author of his being,
“ because I thought he could not yet understand such
“ information ; and because I had learned, from my
“ own experience, that to be made to repeat words
“ not understood is extremely detrimental to the facul-
“ ties of a young mind. In a corner of a little garden,
“ without informing any person of the circumstance,
“ I wrote in the mould, with my fingers, the three
“ initial letters of his name, and sowing garden-cresses
“ in the furrows, covered up the seed and smoothed
“ the ground. Ten days after he came running to
“ me, and, with astonishment in his countenance, told
“ me, that his name was growing in the garden. I
“ smiled at the report, and seemed inclined to disregard
“ it ; but he insisted on my going to see what had
“ happened. ‘ Yes,’ said I carelessly, on coming to
“ the place, ‘ I see it is so ; but there is nothing in
“ this worth notice ; it is mere chance ;’ and I went
“ away. He followed me, and, taking hold of my

“ coat, said with some earnestness, ‘ it could not be
“ mere chance, for that somebody must have contrived
“ matters so as to produce it.’ I pretend not to give
“ his words or my own, for I have forgotten both ;
“ but I give the substance of what passed between us
“ in such language as we both understood. ‘ So you
“ think,’ I said, ‘ that what appears so regular as the
“ letters of your name cannot be by chance.’ ‘ Yes,’
“ said he, with firmness, ‘ I think so.’ ‘ look at
“ yourself,’ I replied, ‘ and consider your hands and
“ fingers, your legs and feet, and other limbs ; are they
“ not regular in their appearance and useful to you ?’
“ he said, ‘ they were.’ ‘ Came you then hither,’
“ said I, ‘ by chance ?’ ‘ No,’ he answered, ‘ that
“ cannot be ; something must have made me.’ ‘ And
“ who is that something ?’ I asked. He said he did
“ not know. (I took particular notice, that he did
“ not say as Rousseau fancies a child in like circum-
“ stances would say, that his parents made him.) I
“ had now gained the point I aimed at ; and saw that
“ his reason taught him (though he could not express
“ it) that what begins to be must have a cause, and
“ that what is formed with regularity must have an in-
“ telligent cause. I therefore told him the name of
“ the Great Being, who made him and all the world ;
“ concerning whose adorable nature I gave him such
“ information as I thought he could in some measure
“ comprehend. The lesson affected him greatly, and
“ he never forgot either it or the circumstances that
“ introduced it.”

CHAPTER XIV.

*Public and private Education, Schools, and the best
Manner of spending the Vacation.*

BUT you will say, what shall I do with my son? If I keep him always at home, he will be in danger to be my young master; and if I send him abroad, how is it possible to keep him from the contagion of rudeness and vice, which is so every where in fashion? In my house he will, perhaps, be more innocent, but more ignorant too of the world; wanting there changes of company, and being used constantly to the same faces, he will, when he comes abroad, be a sheepish or conceited creature.

I confess both sides have their inconveniences. Being abroad it is true will make him bolder, and better able to bustle and shift among boys of his own age; and the emulation of school-fellows often puts life and industry into young lads. But till you can find a school where it is possible for the master to look after the manners of his scholars, and can show as great effects of his care of forming their minds to virtue, and their carriage to good breeding, as of forming their tongues to the learned languages, you must confess that you have a strange value for words, when preferring the languages of the ancient Greek and Romans to that which made them such brave men, you think it worth while to hazard your son's in-

nocence and virtue for a little Greek and Latin. For, as for that boldness and spirit which lads get among their play-fellows at school, it has ordinarily such a mixture of rudeness and ill-turned confidence, that those misbecoming and disingenuous ways of shifting in the world must be unlearned, and all the tincture washed out again to make way for better principles, and such manners as make a truly worthy man. He who considers how diametrically opposite the skill of living well and managing, as a man should do, his affairs in the world, is to the malapertness, tricking, or violence learned among school-boys, will think the faults of a private education infinitely to be preferred to such improvements, and will take care to preserve his child's innocence and modesty at home, as being nearer a-kin and more in the way of those qualities which make an useful and able man.

I therefore cannot but prefer breeding of a young gentleman at home in his father's sight under a good governor, as much the best and safest way to the great and main end of education, when it can be had, and is ordered as it should be. But what shall be resolved in this case must in a great measure be left to the parents, to be determined by their circumstances and conveniences; only I think it the worst sort of good husbandry for a father not to strain himself a little for his son's breeding, which, let his condition be what it will, is the best portion he can leave him. But if after all it shall be thought by some, that the breeding at home has too little company, and that at ordinary schools not such as it should be for a young gentleman, I think there might be ways found out to avoid the inconveniences on the one side and the other.

36 *Public and private Education, Schools, &c.*

If you determine to have a private tutor for your son, do not be guided in your choice by the consideration of expense, if you are able to pay it; as it will be the money best laid out that can be about our children; and, therefore, though a person who possesses the necessary but rare qualifications of great *sobriety, temperance, tenderness, diligence, and discretion*, may be expensive more than is ordinary, yet it cannot be thought too dear. He that at any rate procures his child a good mind, well principled, tempered to virtue and usefulness, and adorned with civility and good breeding, makes a better purchase for him than if he had laid out the money for an addition of more earth to his former acres. But be sure take no body by the mere recommendation of friends, or from motives of charity; no, nor upon great commendations. Nay, if you will do as you ought, the reputation of a sober man, with a good stock of learning (which is all that is usually required in a tutor) will not be enough to serve your turn, as he should be perfectly well-bred, understanding the ways of carriage, and measures of civility in all the variety of persons, times, and places, and keep his pupil, as much as his age requires, constantly to the observation of them. In this choice, therefore, you must be as curious as you would be in that of a wife, for you must not think of making a trial or changing afterwards, as this will cause great inconvenience to you, and greater to your son.

When you have fixed on a tutor, you must be sure to use him with great respect yourself, and cause all your family to do so too; for you cannot expect your son should have any regard for one whom he sees you, or his mother, or others, slight.

As the father's example must teach the child respect for his tutor, so the tutor's example must lead the child into those actions he would have him do. His practice must by no means cross his precepts, unless he intend to set him wrong. It will be to no purpose for the tutor to talk of the restraint of the passions, whilst any of his own are let loose; and he will in vain endeavour to reform any vice or indecency in his pupil, which he allows in himself. Ill patterns are sure to be followed more than good rules; and therefore he must always carefully preserve him from the influence of ill precedents, especially the most dangerous of all, the examples of the servants, from whose company he is to be kept, not by prohibitions, for that will but give him an itch for it, but by being as much as may be *in the company of his parents or tutor.*—*Locke.*

Quintillian says, “ that it is a false idea to suppose that the morals of boys are exposed to greater danger in public schools than at home. Were this the case, he said, he should not hesitate a moment in deciding in favour of a home education; as the care of living well is infinitely preferable to that of speaking well. But he says, that the danger is equal on both sides; that the whole depends upon the natural disposition of the children, and the care that is taken of their education; that usually the evil springs from the parents themselves, by the bad examples they set their children. They every day, says he, hear and see such things as they ought to be ignorant of during their lives. All this passes into habit, and soon after into nature. The

poor children become vicious before they know what vice is. Thus, breathing nothing but luxury and pleasure, they do not derive their irregularity from the schools, but bring it thither."

A young man who has had a private retired education, usually grows languid and dejected; he rusts as it were, or, falling into an opposite extreme, becomes conceited, setting a greater value upon himself than upon others, from having no person to compare himself with. It is a fault, says Plutarch, which very much deserves to be condemned in parents, to think themselves entirely discharged from the care of watching over their children as soon as they are put into the hands of masters, and not to think any longer of being certified by their own eyes and ears of the progress they make in study and virtue. Besides this, it ill becomes a father in a matter of this importance, wherein he is so nearly concerned, blindly to rely upon the integrity of strangers; for it is certain, that a father's care to inform himself from time to time, and take an account of his son's application and behaviour, may at the same time make both the scholars and masters more exact and diligent in the discharge of their several duties.

How just soever this duty is, and easy to be discharged, it is seldom that parents discharge it. They hardly ever concern themselves about the behaviour of their children when they are grown up and have left school; and most of them show such an indifference and neglect in this point as is scarcely to be imagined. Many excuse themselves under a pretence of business and employment; as if the education of

their children were not the most important of all, or the character of a father were effaced by that of magistrate, minister, or merchant.

Crates the philosopher, wished to be on the most exalted eminence in the city, that he might cry aloud to the inhabitants, "O, senseless generation! how foolish are ye to think only of heaping up riches, and absolutely to neglect the education of your children, for whom you pretend to amass it!"

Parents pay sometimes very dear for their negligence and avarice, when afterwards they have the grief to see their children abandoned to every kind of vice and debauchery, disgrace them in a thousand ways, and frequently squander away more money in one year, on the gratification of their passions, than parents would have spent in ten by giving them a good and virtuous education.

In private houses, where a preceptor is obliged to attend his pupils all day long, it is wise in parents, and I may say it is for their interest also, to endeavour as much as possible to soften this restraint, by allowing the master one afternoon every week entirely to himself, and taking upon themselves the care of the children during that interval. No constitution can endure such continual confinement. A preceptor should have time to unbend, to visit his friends, to keep up his acquaintance, and to advise with them about his studies. It is not easy to express how much this condescension of the parents encourages the masters, and renders their zeal more lively and vigilant.

Those who undertake the care of youth should not, in my opinion, blindly receive all the scholars that are offered to them, but should first be informed of their morals and characters, especially when they are somewhat grown up, or come from some other academy.

But the most important point of discipline is never to suffer any scholar to remain, who is capable of being prejudicial to his companions, either by corrupting the purity of their morals, or by inspiring them with a spirit of discontent and rebellion. In these two cases we may without scruple affirm, that the rule I am speaking of should be inviolably observed. To be convinced of this, we need only change the object, and ask, whether any one would leave a child that was sick of a contagious distemper with the rest? Is the infection of the morals then less dangerous or less fatal in its consequences? Can a master, who has a just sense of religion, support this terrible but true reflection, that God will one day demand of him an account of all the souls that shall be lost at his school, from his having declined to send away the corrupters through views of interest, complaisance, or even through good nature?—*Rollin.*

It is surprising that ever a question should have been made, whether an education at home or abroad was to be chosen for boys. It is obvious, that by a home education a youth misses all the advantage of being accustomed to the company of his equals, or being early hardened, by the little rubs he will meet with from them, against those he must lay his account

with meeting in life, which a youth, who goes directly out of his mother's lap into the wide world, is by no means prepared to grapple with, nor even to bear the sight of strange faces, nor to eat, drink, and lodge differently from the manner he has been used to at his father's house. Another great disadvantage of a home-education is, the missing a number of useful and valuable friendships a youth might have contracted at school, which, being begun in the innocent and disinterested time of life, often hold through the whole of it, and prove of the most important advantage.

The most perfect scheme that has yet been found out, or is possible for the whole education of youth from six years of age upwards, is, where a person properly qualified, with an unexceptionable character for gentleness of temper and exemplary virtue, good breeding, knowledge of the world, and of languages, writing, accounts, book-keeping, geography, the principles of philosophy, mathematics, history, and divinity, and who is disengaged from all other pursuits, employs himself and proper assistants wholly in the care and instruction of a competent number of youth placed in his own house and under his own eye, in such a manner as to accomplish them in all the branches of useful and ornamental knowledge, suitable to their capacities, ages, and prospects, and especially in the knowledge of what will make them useful in this life, and secure the happiness of the next. A person's being thus brought up from childhood to mature age, under the same authority, is of inestimable advantage, as he acquires in time the affection and the sense of authority of a son to a parent, rather

than of a pupil to his master, than which nothing can more, or so much contribute to his improvement in learning, or to the forming of his manners. It cannot be expected that the education of youth should succeed properly, if parents will thwart every measure taken by a prudent master for the advantage of a child, taking him home from time to time, interrupting the course of his studies, and pampering and fondling him in a manner incompatible with the economy of a place of education, whereby a child must be led to conclude, that it is an unhappiness to be obliged to be at school, that it is doing him a kindness to fetch him home, to keep him in idleness, to feed him with rich food and high sauces, and to allow him to drink wine, and to keep such hours for eating and sleeping as are unsuitable to his age.

Did parents but consider that a child's happiness depends not at all upon his being indulged and pampered, but upon having his mind easy, without hankering after what he does not know and would never think of, if not put in his head by their improper management of him; and that the more he is humoured in his childish follies, the more wants, and consequently the more uneasinesses he will have; did parents, I say, consider this, they would not give themselves and their children the trouble they do, only to make both unhappy.—*Burgh.*

It would, in my opinion, be very useful that lectures should be regularly read at the universities for training up future tutors, as was formerly done by Mr. Schemeit-

zel at Halle, and not without great benefit. Indeed it is far easier to become a learned doctor than a skilful tutor, nor does it cost so much pains to learn the most sublime sciences, as properly to instruct and bring up children.—*Kruger.*

For lads intended to go upon the line of learning, it has been disputed whether a school or a private tutor be more eligible ; the discussion of this point seems needless for general use, because few can afford the latter, and perhaps there are some parents, from whose example and manner of living little good is to be gotten at home ; so they had better put their children into other hands. Where there is a robust constitution, good principles, well rivetted, and a sturdiness of temper not easily wound about by the incitements of a companion, I conceive a large school may be best ; but if the frame be tender, the inclination suspicious, or the mind too flexible by any impulse, I should prefer a small one, because there he may be more narrowly observed.

When delivered up to the master, things must be left to his management, for it would be presumptuous to teach a professor any thing in his own science ; yet I may offer by way of query, whether it would not be better to exercise children's memory upon things more than upon words, and instead of those burdensome tasks usually set them upon repetition days, which seem needful only to qualify them for stage players, to put them upon repeating the substance of what lessons they have learned the week before, preserving some

remarkable words and turns of expression, or passages which have a particular beauty or energy ; and likewise whether, among the theses given to declaim upon, it might not be profitable sometimes to choose those wherein the boys will be heartily interested, in order to assimilate their exercises as nearly as possible to the real business of life ; such as, whether law, divinity, physic, the army, the sea, merchandise or trade be the more eligible profession, and for what characters, and to persons in what situation or circumstances ; what are the advantages or conveniences of the county each boy belongs to ; whether cricket or prison-bar, shuttle-cock or trap-ball be the better amusement ; why holidays are expedient, and what proportion of them is most suitable.

Nevertheless a school is not to be depended upon for every thing ; sound principles of morality, discretion, and common prudence, good manners, and politeness, and knowledge of the world, are not to be expected from thence ; if the master be well skilled in all these matters, of which there is a great chance, he will not have leisure nor opportunity to teach them ; therefore it is incumbent upon the parent to lay the foundation well before-hand, to improve the growth of them, and correct errors that have insinuated from time to time, as it is presumed the boy will come home at breaking up.

If the parent have still retained the confidence of his child, so as to be regarded in the light of his best friend and counsellor, he may get from him an ingenuous account of the characters and behaviour of his school-fellows, together with his own transactions

among them, and instruct him how to manage with them so as neither to impose nor be imposed upon, to practise art and reserve for self-defence, but never for overreaching, to be neither tame nor quarrelsome, to preserve a spirit of charity, of honour, of equity, and decorum in all his dealings, even his squabbles and contentions, to extricate himself out of difficulties, to escape anxiety in competitions, to bear hardships contentedly that cannot be remedied, and rest easy under disappointments; thereby qualifying him to bustle hereafter through a turbulent and contentious world.

Tucker.

If in the whole course of a young person's education, he be apparently the *chief object of attention*, and he feels himself superior to all about him, his tutors not excepted, he will necessarily get a habit of giving himself improper airs of superiority, and of behaving and conversing in a style that cannot fail to give offence; which, besides giving his mind a wrong turn, must be of great disservice to him in life. On the other hand, it is well known that most of our public schools in England, are in such a situation, that a young person runs the greatest risk of having his morals corrupted in them. The conversation he will often hear in them can hardly fail to give a vicious taint to his imagination, if it does not lead him to contract such early habits of debauchery, as will irreparably hurt his constitution and make his life wretched and short.

In order to unite as much as possible the advantages of a private and public education, I would advise that

a private tutor should be employed for some of the earliest years of a person's life. Afterwards, if it be easily practicable, let a number of gentlemen of fortune, whose sons are nearly of an equal age and equally free from any vice, and who are all provided with separate private tutors, contrive to bring them often together, so as to perform certain exercises in common: and let certain honorary distinctions be adjudged by ballot, either of the young gentlemen themselves, or of their tutors. Let these rewards be proposed for select exercises a proper time beforehand, and let the pupils and tutors equally exert themselves with a view to it.

If a person be intended for any sphere of life, in which much *spirit* and *courage* will be an advantage, he should not be educated in private, or at least care should be taken that he have frequent intercourse and mutual exercise with his equals.

When a parent educates a child himself, he sees and feels that whatever the child is, he is through his means; so that he is much more his own, and he has a stronger interest in him than he could otherwise have had. The child also feels the same; and this attachment and sense of obligation will rise in proportion to the benefits and improvements that the child is conscious of receiving from the parent.

Though, therefore, it be absolutely necessary, in the present state of knowledge and of the world, that a parent should employ other persons to instruct his child in the several branches of science, yet at least the *general conduct* of his education should appear to be his own, and he should, from time to time, give

particular attention to it: that the idea of master or tutor may always appear subordinate to that of parent, the one being an instrument in the hands of the other; and for this end, the chief agent should not keep himself too far or too frequently out of sight. It is paying too dear for education to transfer to any tutor that affectionate attachment which ought to be the peculiar prerogative of the parent.—*Priestley.*

One very common error of parents by which they hurt the constitutions of their children, is the sending them too young to school. This is often solely done to prevent trouble. When the child is at school he needs no keeper. Thus the school-master is made the nurse, and the poor child is fixed to a seat seven or eight hours a day, which time ought to be spent in exercise and diversions. Sitting so long cannot fail to produce the worst effects upon the body, nor is the mind less injured. Early application weakens the faculties, and often fixes in the mind an aversion to books, which continues for life. It is undoubtedly the duty of parents to instruct their children, at least till they are of an age proper to take some care of themselves. This would tend much to confirm the ties of parental tenderness and filial affection, of the want of which there are at present so many deplorable instances. Though few fathers have time to instruct their children, yet most mothers have and surely they cannot be better employed.

But suppose the way to make children scholars was to send them to school early, it certainly ought not to be done at the expense of the constitution. Our

ancestors, who seldom went to school very young, were not less learned than we. But we imagine the boy's education will be quite marred unless he be carried to school in his nurse's arms. No wonder if such hot-bed plants seldom become either scholars or men. Not only the confinement of children in public schools, but their number often proves hurtful. Children are much injured by being kept in crowds within doors ; their breathing not only renders the place unwholesome, but if any one of them happens to be diseased, the rest catch the infection.

But, if fashion must prevail, and infants are to be sent to school, we would recommend it to teachers, as they value the interests of society, not to confine them too long at a time, but allow them to run about and play at such active diversions, as may promote their growth and strengthen their constitution. Were boys, instead of being whipped for stealing an hour to run, ride, swim, or the like, encouraged to employ a proper part of their time in these manly and useful exercises, it would have many excellent effects.—*Buchan.*



I have formed an establishment for the education of governesses. I intend to place in a house, appropriated to that purpose, twelve young girls, daughters of poor clergymen. I shall have them instructed not only in needle-work and the trifling occupations of our sex, but I shall make them study history, geography, English, French, and, in a word, whatever will render them capable of educating others.—*Mad. de la Fite.*

Boarding schools for girls may be compared to hot-beds, which bring the plants quickly to their growth, without giving them their proper essence, healthfulness, or flavour.—*Bennet*.

Afer all the confinement and trouble of domestic education, it is probable that the boy will at last be sent to the university. There he will find the greater part of his associates, consisting of young men who have been educated at schools; and if they have any vices he will now be in much greater danger of moral infection, and will suffer worse consequences from it, than if he had not been secluded from boys at a boyish age. He will appear awkward and unacquainted with their manners; he will be neglected, if not despised; his spirit, if he possesses any, will not submit to contempt, and the final result will be, that he will imitate and at length surpass their irregularities, in order to gain a welcome reception. From actual observation I am convinced that this voluntary degeneracy often takes place under these and similar circumstances.

That happy conduct which can preserve dignity and esteem at the university, without any blamable compliances, must rise from a degree of worldly wisdom and experience, as well as of moral rectitude, rarely possessed by him who has been educated in a closet. It is not enough that the mind has been furnished with prudent maxims, nor that the purest principles have been instilled into his heart, unless the

understanding has itself collected some practical rules, which can only be gained by actual intercourse with others of the same age; and unless that degree of fortitude is acquired, which perhaps can only arise from frequent conflicts terminating in victory.

But yet there are a few circumstances which will render private education the most proper. These are uncommon meekness of disposition, natural weakness of understanding, bodily infirmity, any remarkable defect of the senses, or any singular deformity.—*Knox.*

If a private tutor or governess is kind to their pupils the probabilities are, that they will be fonder of them than of their parents, particularly if they spend most of their time with them. This often excites a degree of jealousy in the breasts of the parents, particularly of the mother, and some are even so foolishly fond that they will sacrifice the good of their children to the indulgence of their own selfishness. To obviate this difficulty, some parents have appointed a tutor who should not be an inmate, but should reside in the neighbourhood, so that they might send their children to him, to assist in their education, or attend to them when they were unable to have them with themselves. But occasional employments not sufficiently occupying the time or promoting the interests of the tutor, and the children of one family not forming a sufficient society for an education preparatory to active life, several families agreeing in their common views, or in the general disposition of their children, might associate, and place the tutor in a situation to receive the

pupils at hours occupied at home, to accompany them in scientific or playful excursions, to lead them into literature, and to prevent the interruption of their pursuits by the engagements of their parents. This is the school which alone I think justifiable, while parents can attend to their children and are desirous of preserving their affections.

Children should mix with children; the society of grown people alone cannot furnish a child with the numerous advantages of mutual or similar exertions, and the rapid interchange of ideas or offices is not perfectly comprehensible by the parties. But it is said that children mutually contend with, exasperate, or corrupt each other. I suspect the opinion to be erroneous respecting early dispositions and manners. I have observed them attentively, and do not recollect any thing like a vicious child, in the period to which these lectures are confined. Little humours, caprices, or perversities, are observable, but, far from being injurious, they might be improved into means of information or advantage. It is by the obliquities of the mind, as by the disorders of the body, we arrive at the knowledge of its constitution. It is by things eccentric, irregular, and wrong in manners, we distinguish the principles of morals. Children should be accustomed to the deviations of children, as introductory to an acquaintance with human manners, which would otherwise be unintelligible or pernicious.

I have observed, that brothers educated in public schools have stronger and better affections for each other, than children who have undergone the customary discipline of education in private families. The

one creates a generous emulation, the other a malignant competition. The attachment of brothers in a large school is owing to sympathy ; and is similar to the affection of travellers who have participated the distress and apprehensions of a perilous journey. In private families, every thing being distributed by the power of the parents becomes a subject of competition. Food is not only the gratification of hunger, but the reward of attention, and the motive to knowledge. Company and solitude, light and darkness, heat and cold, all sources of pleasure and pain, and all desires occasioned by them, are blended into an emulation, which must alienate the children and generate the most malignant emotions of the heart. All parents, in my knowledge, give verbal lessons of brotherly and sisterly love ; I know but few who cultivate this affection and direct it to all its uses.—*Williams.*

A public education may be formed on the very best plan, may be conducted by the wisest rules, and yet, in many points, it may fall short of what may be effected by domestic instruction. The one cannot, in the nature of things, be so elaborate as the other : besides, what tutorage can equal that which proceeds from the attentive zeal of an enlightened parent ? What affection less warm and intense will prescribe and follow such rules of self-denial, as are necessary to preserve the pupil from receiving any impression which may be mischievous to his future innocence and peace ? When the object is viewed in this light, it would be folly to give up the privilege of forming

our offspring according to the brightest model of virtue which our imagination can conceive. Indeed so forcibly and so important appears in my eyes, this last-urged reason for the preference of domestic education, that to those opulent idlers, who have neither the capacity nor the inclination to fulfil in their own persons this most important of the parental duties, and who consign their children over to the care of school-masters, I would recommend to them to be very liberal of their treasures to those enlightened persons who are every way qualified for the education of youth, and to insist on the limiting their pupils to a small number; for though the languages may be very well taught in large schools, yet the morals must necessarily be totally neglected.—*Macaulay*.

At schools boys become gluttons and slovens, and, instead of cultivating domestic affections, very early rush into libertinism, which destroys the constitution before it is formed; hardening the heart as it weakens the understanding. Another objection to boarding-schools is the unsettled state of mind which the expectation of the vacations produces. On these the children's thoughts are fixed, with eager anticipating hopes for at least, to speak with moderation, half of the time, and when they arrive, they are spent in total dissipation and beastly indulgence.

But on the contrary, when they are brought up at home, they acquire too high an opinion of their own importance, from being allowed to tyrannize over servants, and from the anxiety expressed by most mothers

on the score of manners, who, eager to teach the accomplishments of a gentleman, stifle in their birth the virtues of a man. Thus brought into company when they ought to be seriously employed, and treated like men when they are still boys, they become vain and effeminate.

The only way to avoid these two extremes, equally injurious to morality, would be some way of combining a public and private education. This might be done by establishing proper day-schools. Thus by their sleeping at home they will learn to love home; yet to make private affections support, instead of smothering, public affections, they should be sent to school to mix with a number of equals, for only by the jostlings of equality, can we form a just opinion of ourselves.—*Wollstonecraft*.

It is, perhaps, impossible for the young to be conducted without introducing in many cases the tyranny of implicit obedience. "Go there, do that, read, write, lie down," will, perhaps, for ever be the language addressed to youth by age. In private education there is a danger that this superintendence should extend to too many particulars. The anxiety of individual affection watches the boy too narrowly, controuls him too much, renders him too poor a slave. In public education there is a comparative liberty. The boy knows how much of his time is subjected to his task-master and how much is sacredly his own. The consequences of these two modes of education are usually eminently conspicuous when the scholar is

grown up into man. The pupil of private education is commonly either awkward and silent, or pert, presumptuous, and pedantical. In either case he is out of his element, embarrassed with himself, and chiefly anxious about how he shall appear. On the contrary, the pupil of public education usually knows himself, and rests upon his proper center. He is easy and frank, neither eager to show himself, nor afraid of being observed. His spirits are gay and uniform. His imagination is playful and his limbs are active. Not engrossed by a continual attention to himself, his generosity is ever ready to break out; he is eager to fly to the assistance of others, and intrepid and bold in the face of danger. He has been used to contend only upon a footing of equality; or to endure suffering with equanimity and courage. His spirit, therefore, is unbroken; while the man who has been privately educated too often continues, for the remainder of his life, timid, incapable of a ready self-possession, and ever prone to prognosticate ill of the contentions in which he may be unavoidably engaged.

We shall, perhaps, perceive a still further advantage in public education, if we reflect that the scene which is to prepare us for the world, should have some resemblance to the world. It is desirable that we should be brought in early life to experience human events, to suffer human adversities, and to observe human passions. To practise upon a smaller theatre the business of the world must be one of the most desirable sources of instruction and improvement.

Morals cannot be effectually taught but where the topics and occasions of moral conduct offer them-

selves. A false tenderness for their children sometimes induces parents to wish to keep them wholly unacquainted with the vices, the irregularities, and injustice of their species. They are introduced to temptation unprepared, just in that tumultuous season of human life when temptation has the greatest power. They find men treacherous, deceitful, and selfish; they find the most destructive and hateful purposes every where pursued; while their minds, unwarned of the truth, expect universal honesty. They come into the world as ignorant of every thing it contains, as uninstructed in the scenes they have to encounter, as if they had passed their early years in a desert island. Surely the advantages we possess for a gradual initiation of our youth in the economy of human life ought not to be neglected. Surely we ought to anticipate and break the shock, which might otherwise persuade them that the lessons of education are an antiquated legend, and the practices of the sensual and corrupt the only practices proper to men.—*Godwin.*

The difficulty of meeting with persons properly qualified to be the preceptors and guides of the uncorrupted minds of youth is allowed to be great, and suggests the advantages which might arise from the establishment of institutions for the express purpose of educating young women of small expectations for the office. These institutions should be sufficiently endowed to provide masters in every useful science, to furnish a well-chosen library, globes and other suitable apparatus for instruction, and after a certain number of

years women only should be nominated to the charge of instruction. The effect of such seminaries would be a constant succession of female teachers properly prepared for their destination.

After every argument has been urged in favour of domestic instruction for females, it must be acknowledged that there are many circumstances which render the adoption of it improper; such as want of health, temper, or abilities, avocations that cannot be dispensed with, a husband's disapprobation, and various other particulars of situation, which completely exonerate a mother from the undertaking: it is contended only that where it is practicable it is always desirable, and that in proportion as the custom prevails female *dissipation* will decline.

It is a very erroneous misapplication of time for a woman, who fills the honourable and responsible character of a parent, to waste her days in the frivolous employment of needle-work or the executive minutiae of domestic affairs; for which substitutes of equal ability may be so easily provided, if she be capable of taking an active part in forming the minds of her children. Surely it would be a more profitable disposal of time and money to appoint a house-keeper to perform these concerns of inferior importance, and to discharge in person the tender and essential office of a governess; at least as far as respects principles, religion, morals, and the cultivation of the heart. But let not any mother presume to engage in this sacred and delightful task, without first inquiring of herself, whether she is able to renounce foreign pleasures, whether she can restrain herself from dissipated indul-

gence authorized by custom for those in affluent circumstances, whether she has courage and perseverance to rise early and watch late, to devote her whole time and undivided attention to this one great object, and finally, whether she can rely upon herself to set such an example of self-government as shall illustrate her own precepts in the most forcible manner.

Select day-schools should be generally instituted for the accommodation of those who are obliged to send their children to school, and do not choose to send them to boarding-schools. Day-schools preserved from an improper mixture of children are preferable in many respects to boarding-schools, as they afford opportunities of maternal instruction, in the intervals between the hours of attendance, to those parents who are prevented from taking the entire charge of the education of their daughters, either by domestic avocations or the rearing a succession of younger children, and are obliged to have recourse to a school for their learning, yet can spare a little leisure, without detriment to their families, to the improvement of their minds in those things which cannot be so effectually impressed by general precepts delivered to numbers, as in the retirement of familiar conversation. Opportunities of conveying much useful knowledge, which can only be acquired in a private family, may frequently occur to a mother watchful of every occasion of suggesting instruction. Domestic economy, tender offices to the sick, the management of infants, and other occupations of a similar nature, may furnish

amusement as well as instruction to girls above ten years of age during their hours of recreation.

Wakefield.

Perhaps it may be asked, whether we are friends to public or private education. Every well-informed parent and every liberal schoolmaster must be sensible, that there are many circumstances in the management of public education which might be condemned with reason. But how are vast numbers who are occupied themselves in public or professional pursuits, how are men in business or in trade, artists or manufacturers, to educate their families, when they have no time to attend to them ; when they may not think themselves prepared to undertake the classical instruction and entire education of several boys ; and when, perhaps, they may not be in circumstances to engage the assistance of such a preceptor as they could approve ? It is obvious, that if in such situations parents were to attempt to educate their children at home, they would harass themselves, and probably spoil their pupils irrecoverably. It would, therefore, be in every respect impolitic and cruel to disgust those with public schools, who have no other resource for the education of their families. There is another reason which has perhaps operated upon many in the middle ranks of life, unperceived, and which determines them in favour of public education. Persons of narrow fortune, or persons who have acquired wealth in business, are often desirous of breeding up their sons to the liberal professions ; and they are conscious that the company, the language, and the style of life, which their children

would be accustomed to at home, are beneath what would be suited to their future professions. Public schools efface this rusticity, and correct the faults of provincial dialect: in this point of view they are highly advantageous. We strongly recommend it to such parents to send their children to large public schools, to Rugby, Eton, or Westminster; not to any small school, much less to one in their own neighbourhood. Small schools are apt to be filled with persons of nearly the same stations, and out of the same neighbourhood; from this circumstance they contribute to perpetuate uncouth antiquated idioms, and many of those obscure prejudices which cloud the intellect in the future business of life.

But whilst we admit the necessity which compels the largest portion of society to prefer public seminaries of education, it is incumbent upon us to caution parents from expecting that the moral character, the understandings, or the tempers of their children should be improved at large schools. We will endeavour to point out some practical means of improving public institutions by parental care and parental co-operation. But until such a meliorating plan shall actually have been carried into effect, we cannot hesitate to assert, that even when the abilities of the parent are inferior to those of the public preceptor, the means of ensuring success preponderate in favour of private education.

It is not usual to send boys to school before they are eight or nine years old; and if children have been well managed at home, they will be prepared for the acquisition of all the knowledge usually taught at

schools, and may be perfectly free from many of the faults that pupils sometimes have acquired before they are sent to any public seminary.

What a young man is at twenty depends upon what he was at school, and what he is at school depends upon what he was before he went to school. In his father's house the first important lessons, those which decide his future abilities and character, must be learned. Suppose parents educated their children well for the first eight or nine years of their lives, and then sent them to public seminaries, what a difference must this make in public education: the tutors would find that there was nothing to be *unlearned*, no habits of idleness to conquer, no perverse stupidity to provoke them; they would have learned the first necessary moral principles and habits, and consequently would all be fit companions for each other.

We particularly recommend it *to parents who intend to send their children to school*, early to give them confidence in themselves by securing the rudiments of literary education; otherwise their pupils, with a real superiority of understanding, may feel depressed, and may perhaps be despised when they mix at a public school with numbers who will estimate their abilities merely by their proficiency in particular studies.

Besides bestowing some attention upon early education, parents who send their children to school, may much assist the public preceptor by judicious conduct towards their children, during that portion of the year which is usually spent at home. Mistaken parental fondness delights to make the period which children spend at home as striking a contrast as possi-

ble with that which they pass at school. The holidays are made a jubilee. Even if parents do not wish to represent a school-master as a tyrant, they are by no means displeased to observe that he is not the friend or favourite of their children. They put themselves in mean competition with him for their affection, instead of co-operating with him in all his views to their advantage. How is it possible that any master can long retain the wish or the hope of succeeding in any plan of education, if he perceives that his pupils are but partially under his government, and if his influence over their minds be counteracted from time to time by the superior influence of their parents? an influence which he must not wish to destroy. To him is left the power to punish it is true, but parents reserve to themselves to reward.

And what are these holiday-delights? And in what consist parental rewards? In dissipation and idleness? With these are consequently associated the idea of happiness and the name of pleasure; the name is often sufficient without the reality. During the vacation children have a glimpse of what is called *the world*, and then are sent back to prison with heads full of visions of liberty, and with a second sight of the blessed lives which they are to lead when they have left school for ever. What man of sense, who has studied the human mind, would undertake any thing more than the partial instruction of pupils, whose leading associations and habits must be perpetually broken? When the work of school is undone during the holidays, what hand could have patience perpetually to repair the web?

During the vacations spent at home, children may be made extremely happy in the society and affection of their friends, but they need not be taught that idleness is pleasure; on the contrary, occupation should by all possible methods be rendered agreeable to them; their school acquisitions, their knowledge, and taste should be drawn out in conversation, and they should be made to feel the value of what they have been taught: by these means there would be some connection, some unity of design, preserved in their education.

Parents should not excite foolish wishes in the minds of their children, which are to be gratified at certain periods of their existence, or tell them that they shall have such and such indulgences when they leave school. These juvenile anticipations diminish the real happiness of life; those who are in continual expectation, never enjoy the present; the habit of expectation is dangerous to the mind, it suspends all industry, all voluntary exertion. Young men, who early acquire this habit, find existence insipid to them without the immediate stimuli of hope and fear; no matter what the object is, they must have something to sigh for; a curricule, a cockade, or an opera-dancer. Never let the moment in which a young man quits a seminary of education be represented as a moment in which all instruction, labour, and restraints cease..... The idea, that he must restrain and instruct himself, and that he must complete his own education, should be excited in a young man's mind; nor should he be suffered to imagine that his education is finished, because he has attained to some given age.—*Edgeworth.*

The moral nurture of a tall daughter can no more be administered by a mother whose time is absorbed by crowds abroad, than the physical nurture of her infant offspring can be supplied by her in a perpetual absence from home. And is not that a preposterous affection, which leads a mother to devote a few months to the inferior duty of furnishing aliment to the animal life, and then to desert her post when the more important moral and intellectual cravings require sustenance? This great object is not to be effected with the shreds and parings rounded off from the circle of a dissipated life; but, in order to its adequate execution, the mother should carry it on in the same spirit and perseverance at home, which the father thinks it necessary to be exerting abroad in his public duty or professional engagements.

It has passed into an aphorism, that activity is necessary to virtue, even among those who are not apprized that it is also indispensable to happiness. So far are many parents from being sensible of this truth, that vacations from school are not merely allowed, but appointed to pass away in wearisome sauntering and indeterminate idleness; and this by way of converting the holidays into pleasure. Nay the idleness is specifically made over to the child's mind, as the strongest expression of the fondness of the parent. A dislike to learning is thus systematically excited by preposterously erecting indolence into a reward for application, and the promise of doing nothing is held out as the best recompense for having done well.

When children are at home for the holidays, every delicacy is forced upon them with the tempting remark, "that they cannot have this or that dainty at school;" and they are indulged in irregular hours for the same motive; thus the seeds of idleness, sensuality, and sloth, are at once cherished, by converting the periodical visit at home into a season of intemperance, late hours, and an exemption from study; so that children are habituated, at an age when lasting associations are formed in the mind, to connect the idea of study with that of hardship, of happiness with gluttony, and of pleasure with loitering, feasting and sleeping. Would it not be better to make them combine the delightful idea of home with the gratification of the social affections, the fondness of maternal love, the kindness, and warmth, and confidence, of the sweet domestic affections?

I will venture to say that those listless and vacant days, when the thoughts have no precise object, when the imagination has nothing to shape, when industry has no definite pursuit, when the mind and the body have no exercise, and the ingenuity no acquisition to anticipate and enjoy, are the longest, the dullest, and the least happy which children of spirit and genius ever pass. Yes; it is a few short but keen and lively intervals of animated pleasure, snatched from between the successive labours and duties of a busy day, looked forward to with hope, enjoyed with taste, and recollected without remorse, which both to men and to children yield the truest portions of enjoyment. O snatch your offspring from adding to the number of those objects of supreme commiseration, who seek

their happiness in doing nothing. Life is but a short day ; but it is a working day. Activity may lead to vice, but inactivity cannot be led to good.—*Mere.*

The advantages of private education for boys, both with regard to health, morals, the cultivation of the mind, and the benefit to be derived from the society of the female sex, appear to me unquestionable ; but unfortunately private education was more practicable among the Greeks than among us, because the cares and occupations, which engage all ranks except the highest in modern communities, devolved in Greece on freed-men and slaves. The separation of male and female societies, the only reproach to their fundamental customs, seems rather favourable to their plan of education. The mothers, excluded from occasions of competition in mixed assemblies, were principally devoted to education. The children were therefore delivered to their fathers at the proper period, in a state very different from that of the pupils of modern nurseries. Those fathers, unincumbered with business, unacquainted with the intricate finesse of modern politeness, had time at their disposal, which they devoted to the instruction of their children.

But if unavoidable circumstances make it necessary that a child should be sent to school, parents should be particular not only in the choice of the master of the school, but also of the scholars. These should not be numerous ; for it is not in the nature of things that one man can pay a just attention to the particular

defects of many individuals. There should not be any great disparity in the ages of the scholars, for this is one of the chief causes of early immorality among boys. At all events parents must frequently examine their children themselves, to see whether their masters perform their duty, for they may rest assured that every man will apply with greater care and diligence when he knows that he must give an account of what he does.—*Northmore.*

“ The prevailing custom at schools of placing two, and sometimes even three children in *one* bed, is subject to many and strong objections, both in a moral and physical point of view. This inconvenience, together with the danger attending so indelicate a practice, should induce every reflecting parent to procure for his child a separate couch, be it ever so simple, rather than furnish him with additional articles of dress and other luxuries.”—*Dr. Willich's Lecture.*

Children educated at boarding-school are generally suffered to pass one-sixth of the year in idleness, because their parents will not instruct them during the vacations, lest they should do more harm than good by pursuing a different method from that adopted at school. In this they are perhaps right, with regard to languages and writing, but I do not think the same objection holds good in other branches of education.

Boys who learn French of a foreigner seldom translate French into English at school. They should therefore be exercised in it at home, and required to translate a certain portion daily, which may be corrected by their father or mother with the assistance of an English translation of the same work, even should they not understand French themselves. Those who do not learn French may in the same manner translate Latin into English.

Boys at school know little or nothing of geography ; on which account they should be improved in this useful study during the vacations. Any one may teach a child geography if possessed of a set of maps and a geographical grammar. The scholar should learn by heart the names of the provinces, chief cities, towns, and rivers of the different countries of Europe, and be taught to find them out in the maps. When he is tolerably perfect, the names of the places should be called over, and he should be required to say in what kingdom or province they are situated, and to point to them with a long stick without being near enough to see the words. He may afterwards learn the geography of the other quarters of the globe in the same manner. The common way of teaching geography by question and answer, is not only very fatiguing to the pupil, but is also very uninteresting and can make no impression on his mind. Instead of being satisfied with such trifling epitomes as are usually employed, put into your pupil's hands a full description of each country, such as Guthrie's geographical grammar, which he may read through in one christmas and one midsummer vacation, by only reading ten pages a day,

provided he omit the historical part. When he has gone twice through this book, he should be supplied with some well-written voyages and travels, and find out the places in the map.

Boys should also be daily exercised in some easy and entertaining arithmetical questions.

Those boys who learn drawing should undoubtedly be set to copy pictures at home ; that being the only sure way to judge of their improvement, as greater deception is used in teaching this art than in any thing else they learn. Drawings are so often touched up and half finished by the master, that it is impossible to, judge of the abilities of a child without absolutely seeing him draw under your own eye in the absence of the master*.

Thus have I pointed out in what manner parents may employ their sons during the vacations, and if the studies here recommended be properly attended to they will occupy between four and five hours a-day..... Habits of industry are more easily laid aside than resumed ; boys therefore should never be suffered to pass a single day in idleness, but as soon as they come home for the holidays, should have regular hours appointed both for business and play, by which they will enjoy a much higher flow of spirits than those

* In many schools I understand a person is constantly employed to trace the outlines and finish the pictures for the scholars. This should be carefully inquired into by parents, who ought to forbid such a practice, since it must necessarily teach the children deceit, and prevents their ever being able to draw without a master. Hence so many young ladies entirely neglect this delightful amusement when they leave school.

who are suffered to saunter away their time without any specific object of pursuit.

Boys at school should be supplied with books to read in their leisure hours : I do not mean to recommend mere epitomes or story-books ("which are the novels of youth"*), but long substantial works : and by thus having their attention fixed on one particular subject during several weeks, they will retain what they read much better, than when they only devour a number of trifling publications, each of which treats perhaps of twenty different subjects. Voyages and travels, biography and natural history, are the fittest books for children from ten to fifteen years old. It would be very advantageous were boys required to write to their friends every Sunday, and give them some account of what they have read during the week. This would afford an excellent opportunity to judge of their improvement, provided the master did not correct their letters.

Where a striking difference appears in the abilities of two brothers, it is perhaps better not to send them to the same school, particularly should the *youngest* have the superiority.

It is now generally allowed that a private education is best for girls, and where that cannot be obtained, a good day-school is considered the most desirable substitute. In some few cases, however, parents may be justifiable in sending their daughters to boarding-school, viz.

1st, Where a child's health renders it necessary for her to live entirely out of town, and it is not conve-

* Edgeworth.

nient for the whole family to be removed into the country.

2ndly, Where a mother is not well enough to have her children constantly with her during the hours they are at home from day-school.

3dly, Where any member of the family is in so bad a state of health that the children cannot be properly attended to, or suffered to be as lively and cheerful as is desirable for all young persons.

4thly, Where a father's line of business renders it improper for the daughters to live at home.

5thly, Where either parent is habitually guilty of some great immorality, such as drunkenness, indelicate or prophane conversation, violent passion, or continual ill-humour.

6thly, Where the father is a widower, and it does not suit him to have a private governess for his daughters.

In these cases girls had better be sent from home, provided due attention be paid to the choice of a school.

The lower orders of tradesmen should send their daughters to some school where the fashionable accomplishments are not taught, but where they may learn reading, writing, arithmetic, *book-keeping*, and needlework in all its branches, which will fit them for serving in their father's shop, or for assisting their husbands in business, should they marry. French, music, and dancing are by no means desirable for girls in this class, unless they be intended for governesses or teachers. If they merely learn them by way of amusement, they will probably be led to neglect the duties of their

station and despise their parents and *less accomplished* companions.

Parents even in genteel life should not make too great a point of their daughters being instructed in the polite arts, as young ladies can make but little progress either in music, French, or drawing, during the short lessons they receive at school. In fixing on a school then for their daughters, they should only insist on the greatest attention being paid to their morals, health, and temper, and on their being completely instructed in reading, writing, dancing, and needle and fancy works, all of which are perhaps better taught at school than at home. When the young ladies leave school, they may take private lessons in music, French, or drawing, whichever they discover the most taste for, and they will generally improve more by one year's instruction at home, than by learning several years at school. Besides it is particularly desirable that they should not imagine their education is finished, because they have quitted school, since this sudden transition from constant employment to comparative idleness, frequently produces ennui and a whole train of nervous disorders. Parents should therefore contrive that their daughters may pass a certain part of each day in some regular employment, such as taking lessons of a master, as also in attending to domestic concerns, until they see that they possess sufficient energy of mind and diligence to be safely entrusted with the entire disposal of their own time..... These remarks are equally applicable to young ladies educated at home, who should not be led to suppose that they are to be no longer under the controul of

their mother or governess, because they have attained a certain age, and the important and long-expected epocha is arrived when they are *to come out*, as it is termed, in the fashionable world; or, in other words, "*when they are to go forth and conquer!*"

It is perhaps needless to add, that girls brought up at school should be employed during the vacations in the same manner as above recommended for boys.

Those mothers, who object to a private* governess, and prefer having their daughters entirely under their own care, would save themselves much time and trouble were they to engage some well-behaved young

* One of the principal objections to private governesses is the difficulty of learning their true characters previously to their being intrusted with the care of the children. Hence their pupils may imbibe many dangerous opinions and prejudices from their conversation unperceived or unknown by the parents.

Indeed it has been observed that in this respect a good school is sometimes preferable to private tuition; since, in the former, the children see so great a variety of characters, and hear so many different opinions, that they are led to think and judge for themselves: whereas, by being constantly with a private governess, they will often implicitly adopt her sentiments, without considering whether they are right or wrong.

To obviate these objections, parents should be more particular in their inquiries into the moral character of a governess, than into her abilities and accomplishments. Mothers should also sit in the teaching-room, when not otherwise engaged, and have the children as much as possible with themselves, the governess not being present, in order to discover by their conversation, when free from restraint, whether they may have acquired any false or improper ideas. But this perhaps is begging the question, and taking it for granted that all parents are fit to be intrusted with the management of their children, which unfortunately is very far from being always the case.—*Editor.*

person, who has been carefully brought up, to come for a few hours every day to teach their children needlework and other inferior branches of education, and occasionally superintend them during the absence of their parents. Were this plan commonly adopted, it would afford an excellent employment for many young women, who might be glad to increase their pocket-money though not obliged to earn their bread, and be a great assistance to those ladies who educate their daughters at home.—*Editor.*

CHAPTER XV.

On the Duties of the Female Sex, and on the Education of Girls.

I MUST tell you that no *respect* is lasting, but that which is produced by our being in some degree useful to those who pay it. Where that faileth, the homage and the reverence go along with it, and fly to others where something may be expected in exchange for them. And upon this principle the *respects* even of the *children* and the servants will not stay with one that doth not think them worth their care, and the *old housekeeper* shall make a better figure in the family than the *lady* with all her fine clothes, if she wilfully relinquishes her title to the *government*. Therefore take heed of carrying your *good-breeding* to such a height, as to be good for nothing, and to be proud of

it. Some think it has a great air to be above troubling their thoughts with such ordinary things as their *house* and *family*; others dare not admit *cares* for fear they should hasten *wrinkles*. Mistaken *pride* maketh some think they must keep themselves up, and not descend to those duties which do not seem enough refined for great *ladies* to be employed in; forgetting all this while that it is more than the greatest *princes* can do, at once to preserve respect and to neglect their business. No *age* ever erected altars to *insignificant* gods; they had all some quality applied to them to draw *worship* from *mankind*: this maketh it the more unreasonable for a *lady* to expect to be considered, and at the same time resolve not to deserve it. *Good looks* alone will not do, they are not such a lasting *tenure* as to be relied upon, and if they should stay longer than they usually do, it will by no means be safe to depend upon them.—*Marq. Halifax's advice.*

The extreme ignorance of the generality of young women is the chief cause of their being troubled with nervous disorders, and of their not knowing how to employ themselves innocently. When they are brought up without solid information, they cannot be expected to have any inclination or taste for study. Every thing serious appears dull, every thing that requires attention fatigues them. The thirst after pleasure, so natural to youth, and the example of persons of their own age who are plunged in dissipation, contribute to make them dread a quiet domestic life. In early youth their want of experience renders them unfit to

direct in their father's family, and they are not even aware of the necessity of acquiring this kind of knowledge, unless their mothers have taken particular care to call their attention to it. In high life young women are not obliged to devote their time to needle work, and they spend some hours a day at their needle, merely because they are told, without knowing why, that it is right for women to work: but very often their work is mere show, and they seldom apply to it with much diligence. What then is to be done? For want of solid information their time must be occupied with trifles: for want of employment a young woman becomes indolent, nervous, and low-spirited: she accustoms herself to sleep longer than is necessary to health; and this long sleep weakens her and renders her subject to frequent indispositions; whereas by moderate sleep and regular exercise we become lively, strong, and active; qualities highly beneficial to health, not to mention the mental advantages they procure.

This indolent indulgence joined to extreme ignorance, produces a pernicious taste for shows and public amusements, and excites a dangerous and insatiable curiosity. Well-informed women occupied by serious studies, generally possess but a moderate degree of curiosity. What they already know leads them to despise many things of which they are ignorant, and they see the insignificance and folly of most of those pursuits, for which little minds, that know nothing and have nothing to do, are so eager. On the contrary, young women who are ignorant and thoughtless always possess a disordered imagination. For want of solid

food their curiosity is directed to vain and dangerous objects. Those who have been flattered for their wit and understanding, often set themselves up for learned ladies, and read such books as are most likely to feed their vanity. They are passionately fond of novels and plays, and by being accustomed to the sentimental language of the heroes of romance, grow romantic and unfit for the world. Let us then consider what those things are in which all women should be instructed, and what should be their employments. Intrusted with the education of their children, of their sons till they go to school, and of their daughters till they marry, obliged to attend to the morals and behaviour of their servants, to the different articles of expense, to the best method of regulating their domestic concerns with economy and respectability, frequently even to grant leases and receive rents; the knowledge of women, like that of men, should be confined to objects connected with their duties, and the different nature of their occupations should make a difference in their studies. Can we doubt what are the peculiar duties of women, when we see that the care of the family generally falls to their lot, even during the life of the husband, who is otherwise employed, and that it belongs exclusively to them when they become widows.

I shall not here point out what women ought to learn to qualify them for educating their children, as the hints I have already given will fully explain what kind of information is most important.

Young women, and particularly those brought up in luxury and indolence, are too apt to consider attention

to domestic concerns beneath their notice, and fit only for the wives of tradesmen and farmers, or for stewards and housekeepers. They make no distinction between a rural life and the savages of Canada : if you talk to them of the price of corn, of the cultivation of the earth, of the produce of different estates, of the raising of rents, of the rights of lords of manors, of the best manner of managing farms and of appointing stewards, they will think you wish to degrade them ; and yet it requires a stronger understanding to learn these things and to manage a family (which is a small republic) than to play at cards, talk of fashions, and enter into all the refinements of polite conversation.

Women should from their infancy be accustomed to have the direction of some department in their father's house ; they should keep the accounts, learn to purchase the various articles used in housekeeping, and know how each may be employed to most advantage : meanwhile care must be taken that economy degenerate not into avarice ; explain the folly of this passion, remind them that it increases with age, that it is very disgraceful, and that a prudent woman should only endeavour by a frugal and diligent life to avoid the shame attached to prodigality and extravagance.

It is necessary to curtail all useless expences in order to be more liberal in acts of benevolence, charity, and friendship. Frequently that which costs most at first, is ultimately cheapest, and it is a general good management, not a mean parsimony, that is truly profitable. Do not fail to represent the folly of those women, who eagerly save a wax-candle, while they

suffer themselves to be cheated by their stewards in objects of importance.

Teach your daughters to pay great attention to neatness and regularity, and accustom them not to suffer any thing dirty or slatternly about their persons or in their houses. Tell them nothing contributes so much to economy as keeping every thing in its proper place : this rule, though apparently trifling, is highly important, and should be strictly observed. When your daughters first begin to attend to domestic concerns, let them commit some errors, as it is well to sacrifice something to improvement ; point out what they should have done to avoid these inconveniences, and teach them what you have yourself learned by experience. Be not afraid to tell them of similar mistakes you committed while young, for by these means you will inspire them with confidence in themselves, without which they will never do any thing well.

Young women should know something of the principal rules of jurisprudence : as for example, the difference between a will and a donation, the nature of entails and of co-heirships, the difference between public and private property, between real and personal estates, and what forms they must use to render their acts valid ; for when they marry they will probably find it needful to understand these things. They should also be taught the elements of the laws and customs of their country ; but to prevent their meddling too much with matters of business, or blindly giving themselves up to litigious advisers when they become widows or mistresses of their own fortunes, explain the tediousness, the chicanery, and the expense of law-

suits. They should listen to the advice of those who have the management of their affairs, without implicitly submitting to be governed by them.

Young women of high birth, who have large estates, should also be instructed in the duties of a lady of the manor, be told how to avoid the dishonesty, illiberality, chicanery, and falsehood so common among tenants, and be informed of the best method of establishing manufactories, hospitals, and schools for the relief and instruction of the poor, with many other things too numerous to mention.

Besides this kind of information, which is of the chief importance, I think it is very desirable to permit your daughters, according to their leisure and abilities, to read such prophane books as are not calculated to inflame the passions; for this sort of reading will make them disgusted with plays and romances. Give them the Grecian and Roman histories, that they may be acquainted with the prodigies of courage and disinterestedness there described; do not let them be ignorant of the history of their own country, or that of neighbouring nations, to which may be added a well-written description of distant countries; for this will enlarge their minds and inspire them with noble sentiments, provided it does not make them vain and affected.

I would also allow them (with great restrictions) to read poetry and works of imagination, if I perceived they had a taste for them, and that their judgment was sufficiently solid to use them rightly; but I should be much afraid of inflaming their imagination, which is naturally too strong, and would therefore preserve an

exact sobriety throughout, avoiding every thing that will teach them love, which is the more dangerous in proportion as it is softened and concealed.

In the education of a young woman, her rank, the place where she may probably pass her life, and the duties and occupations she may pursue, should be considered. Take care not to raise her expectations above her rank and fortune, for many have paid dearly for having aspired too high; and what would otherwise have rendered them happy, become disgusting through looking up to a superior station of life. If a young woman is destined to live in the country, direct her attention to the rural and domestic employments she must pursue there; do not suffer her to become fond of town amusements, but point out the advantages of a simple and active life. If she is placed in a middle station in the city, let her not associate with those belonging to the court, as such society will lead her to assume affected and unbecoming airs; but keep her within her own sphere, and teach her the management of a citizen's family.—*Fenelon*.

The health of children depends on the good constitution of their mothers; the early education of men depends upon the care of women; their morals, their passions, their tastes, their pleasures, their happiness itself depends on women; thus the education of women should always have a reference to men. To please them, to be useful to them, to make themselves beloved and honoured by them, to advise them, to console them, to educate them while young, to take care

of them when old, to render their lives agreeable ; these are the duties of women in all times and in all places, and what they ought to learn from their infancy. Whatever does not lead to the fulfilment of these duties takes them out of their proper sphere, and all the precepts they are taught which have not a reference to these will neither promote their own happiness nor that of men.

But though all women wish to please the men, and though they all ought to wish it, yet there is a great difference between the desire of pleasing a truly worthy and amiable man, and the wish to be admired by those coxcombs and puppies, who are a disgrace both to their own sex and to that whose manners they endeavour to imitate. Nature and reason do not teach women to admire effeminate men, neither is it by copying the manners of men, that women can expect to be beloved. When women lay aside the modest and gentle manners of their sex, and assume the ridiculous airs of these *petits maitres*, instead of keeping in their proper sphere, they seem to have renounced it.

A good mother, instead of being a woman of the world, leads as retired a life in her own house as a nun in her convent. We ought then to act in the same manner with regard to young women before they are married, as is customary with those who are to take the veil. Let them enjoy all the pleasures of the world before they renounce them, lest the false images their imagination might pourtray of unknown pleasures, should one day lead their hearts astray and destroy the happiness of their retirement. Mothers, treat your

daughters as your companions, cultivate in them good sense and an honest and upright heart, and then you need not conceal any thing a modest woman may know. Balls, entertainments, operas, and plays, in short every thing that can captivate a thoughtless girl, may be enjoyed without danger by the pure and innocent. The more they see of these noisy pleasures, the sooner they will be disgusted.

Do not read your daughters long lectures on prudence and chastity, but make them feel that by fulfilling their duties they will ensure their own happiness. Show them that it is their interest to conduct themselves with propriety ; teach them to distinguish between men of worth and men of the world ; inspire them with respect for the one, and contempt for the other ; let them wish to awaken love by meriting the esteem of the good ; and by these means you will most effectually render them all you can desire.

Teach your daughters that both their happiness and the establishment of their rights as women will depend upon the fulfilment of their duties. Is it a hard task to love in order to be beloved ? To make themselves agreeable that they may be happy ? to render themselves estimable that they may be esteemed ? to respect themselves that they may be respected by others ? How charming, how engaging, how respectable are these rights ! How dear to the heart of man when a woman knows how to exercise them properly ! Nor is it necessary to wait for old age to enjoy them. A woman's empire is coeval with her virtues. Her beauty, her charms, her attractions, scarcely begin to open, ere she governs by that sweetness and that

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gentleness which render her modesty irresistible. The roughest, the most unfeeling man must be softened when in company with an amiable and sensible girl of sixteen, who speaks little but is attentive to what is said, whose manners are gentle, whose conversation is modest, whose beauty does not lead her to forget her sex or youth, who interests every one by her timidity, and who gains the esteem of the whole world by the respectfulness of her deportment.

Though I have said that a woman should be perfectly feminine, and attend to the duties of her sex, it does not follow that she is to be kept in a state of ignorance, or that her whole knowledge is to be confined to the management of the house. Shall man make a servant of his companion? Shall he deprive her of the pleasures of society, the more completely to enslave her? Shall he prevent her feeling or knowing any thing? Shall he make her a mere automaton. Surely not. Nature did not mean it when she gave woman such acuteness and penetration. On the contrary, it is intended that they should think and judge for themselves, that they should have their attachments and aversions, that they should acquire knowledge, and adorn their understandings as well as their persons. These are the arms with which they are furnished to supply their want of strength, and to enable them to govern mankind. Women should learn many things, but these should be only such as are suitable and useful to them.

A young woman should endeavour above all to gain and preserve the esteem of her husband; she should not only wish him to love her, but to approve

her conduct, and should publicly justify his choice by the respect paid to his wife. But how can she do this if she be ignorant of our public institutions, of our morals, and of our customs; she cannot trace the source of the human judgment, and of the passions by which mankind are governed? She should be able to compare the dictates of her own mind with the opinions of others, to reconcile them if possible, and if not, to follow the former in opposition to the latter. By these means she will become the judge of her judges, and know when to submit and when to resist.

All this she cannot do without her understanding and reason are cultivated and improved. I would have a young English woman take as much pains to improve herself in agreeable accomplishments in order to please her future husband, as a young Albanese for the haram at Jopahan. But it is said, husbands do not pay much attention to these accomplishments. Truly I believe so; if, instead of exercising them for *their* amusement, they only display them to attract a number of young gallants to the house. But if an amiable and sensible woman possesses these talents and devotes them to the amusement of her husband, will they not add to the comfort of his life, and perhaps prevent his seeking recreation abroad, when he quits his counting-house fatigued and tired? Are there not many happy families thus united, where each individual furnishes entertainment to the other? Do not the innocence and tranquillity, the confidence and familiarity, attendant on these sweet domestic pleasures, far exceed the more boisterous and noisy delights of public amusements?

But you will ask me, whether women should be taught these accomplishments by men or women? I scarcely know: I could wish they did not need either, but that they could teach themselves every accomplishment they really wish to acquire, and that our streets were no longer filled with such a number of coxcombs of masters passing from one house to another. I can hardly believe but the society of such persons is more baneful to young ladies than the lessons they receive can be advantageous; and that their flattery and affected airs and graces inspire a taste for those frivolities, which appear of such high importance to the master, and which the pupils will not fail after their example to adopt.

In merely ornamental arts, any one may serve as a master to a young lady; her father, mother, brothers, sisters, friends, governess, her glass, and above all her own taste. You should never offer to give her a lesson, but let her first ask for it; nor should you make a task of a reward. It is particularly in these pursuits that the improvement chiefly depends on a desire to excel. But if regular lessons must be taken, I will not decide which sex ought to give them. I know not whether a dancing master ought to take his young scholar's delicate white hand, make her hold up her petticoats, extend her arms, and draw up her head; but I only know that I would not for the world be that dancing master.

To love a quiet domestic life, girls must have enjoyed the sweets of it from their infancy. It is only by living under the paternal roof that they become attached to home, nor will any woman who has not

been educated by her mother, love to educate her own children. Unfortunately in great cities private education is scarcely practicable. For there society is so numerous and so mixed, it is impossible to live a retired life. There we are always in public, even in our own houses. We have no longer any family, relations hardly know each other; and when they do meet, they treat each other as strangers; and thus the simplicity of domestic manners, with the ease and familiarity which constitute their sweetest charm, are entirely destroyed. The present system of education naturally inspires young women with a passion for the great world and for public life. In great cities the mischief begins during infancy, in country-towns it commences as soon as they begin to reason, at which period every young lady is taught to despise the happy simplicity of a country life, and is impatient to come up to Paris to partake of the corrupt manners of a great metropolis. Vices concealed under the name of accomplishments are the chief objects of her journey, and, ashamed, at her arrival, to find herself so far behind other ladies in dissipation and freedom of manners, it is not long before she acquires the honourable title of a woman of fashion.

One of the principal duties of the sex is cleanliness and neatness. There cannot be a more disgusting object than a slovenly woman, and a husband has good reason to dislike her for a wife. Sophia's mother has from her infancy impressed her with the importance of neatness in her person, her clothes, her chamber, her work, and her toilet, so that it has become habitual. To do any thing well is with her but a secondary

consideration, her chief aim being to execute it neatly.—*Rousseau.*

Parents now a-days almost universally, down to the lowest tradesman or mechanic, who, to ape his superiors, strains himself beyond his circumstances, send their daughters to boarding-schools. And what do they mostly learn there? I say, mostly; for there are exceptions, and such as do the mistresses real honour. Need I mention that making allowance for those exceptions they learn chiefly to dress, to dance, to speak bad French, to prattle much nonsense, to practise I know not how many conceited airs, and, in consequence of all, to conclude themselves accomplished women. I say nothing here of the alarming suggestions I have heard as to the corruption of their morals. Thus prepared they come forth into the world. Their parents naturally partial, fancy them every thing that is fine, and are impatient to show them, or, according to the fashionable phrase, to let them see company; by which is chiefly meant exhibiting them in public places. Thither at last many of them are conducted. They have youth and perhaps beauty. The effect of both is heightened by all possible means, at an expense frequently felt for a long time after. They are intoxicated by so many things concurring to deprive them of their little senses. Gazers and flatterers they meet with every where. All is romance and distraction, the extravagance of vanity, and the rage of conquest. They think of nothing that is domestic or rational. Alas, they were

never taught it? How to appear abroad with the greatest advantage is the main concern; in subserviency to which, as well as from the general love of amusement, parties of pleasure, as they are called, become the prevailing demand.

Instead of contracting these habits of dissipation, young women should endeavour to acquire a knowledge of family affairs, as there is no situation where the general principles of frugality are not necessary, on the score both of discretion and charity. In the mean while the acquisition will be honourable, and the study useful. It not only becomes women, but it will employ their minds innocently and virtuously at hours, which they might be tempted to spend in a very different manner. The subject is not intricate, yet it admits of a considerable detail, and will take up some time. The learning to write a fair hand, and to cast accounts with facility, the looking into the dispositions of servants, the informing yourselves about the prices of every thing needful for a family, together with the best methods and properest seasons for providing it, the observing whatever relates to cleanliness and neatness in the furniture and apartments of a house, the understanding how to deal with domestics, tradesmen, and others: above all, the obtaining every possible light with relation to the nursing, management, and education of children; these and such like articles will, if I mistake not, furnish ample scope for the exercise of the faculties in the pursuit of what I term domestic accomplishments.

But, besides an attention to domestic duties and female accomplishments, women should also cultivate

their mental powers, and redeem their time from endless visitings and other follies, by reading alternately to one another, when custom or conveniency engages them to work together. Such an exercise would not only enlarge the stock of ideas in each individual, but also present materials on which their minds might operate with an energy quickened by mutual exertion: "As iron sharpeneth iron, so doth the face of a woman her friend." You, my fair pupils, cannot be offended that, to suit the quotation to the argument, I should here read woman for man. How smoothly have I seen those hours steal away, which were thus employed in a little ring of intelligent females, all sweetly solicitous to improve and be improved by each other.

But perhaps my little friend is afraid lest the men should suspect her of being what the world styles in derision a Learned Lady! Is this then a character so easily acquired, that you are in danger of it the moment you emerge from the depth of ignorance and begin to think and speak like a reasonable being? You are over-hasty in your apprehension. A learned lady is by no means a creature that we run the risk of being often shocked with. For my own part I have never strictly speaking seen such a one; and when at any time I have met with what approached to that character, I must profess I found nothing to excite terror. But possibly you mean a smatterer in learning. There, indeed, I join with you in wishing you may never incur the imputation.

That men are frightened at female pedantry is very certain. A woman that affects to dispute, to decide,

to dictate on every subject, that watches or makes opportunities of throwing out scraps of literature or shreds of philosophy in every company, that engrosses the conversation as if she alone were qualified to entertain, that betrays in short a boundless intemperance of tongue, together with an inextinguishable passion for shining by the splendour of her supposed talents, such a woman is truly insufferable. At first, perhaps, she may be considered merely as an object of ridicule, but she soon grows into an object of aversion. Be assured however that, where a character so unnatural appears, it is not the effect of too much knowledge but of too little. The deep river flows on with a noble stillness, while the shallow stream runs babbling along. Suspicious of her own deficiency, the pedant we describe suspects lest you should discover it, but instead of learning caution from that consciousness, she strives to dazzle you with the little she does know, or else, what is more probable, elated with that which to her circumscribed view appears great, she cannot restrain herself from displaying it on all occasions; when farther progress and higher ground would have taught her modesty, by showing her immense regions of truth yet untravelled, of which she had no conception before.

In fact, we find that the best scholars of either sex are the least ostentatious. It will ever be so where erudition is accompanied with judgment and matured by reflexion. Take care to preserve sober sense and unassuming manners: far from giving disgust by literary attainments to any person whose regard is of moment, you will give pleasure to every thinking man

and woman of your acquaintance. I am even inclined to believe that in conversation you claim no pre-eminence, but instead of pretending to teach are willing to learn, instead of courting applause are ready to confer it, instead of proudly directing are content quietly to follow the current of discourse; every creature living will be delighted with your deportment, will listen with attention, and even deference to one who has thus learned that the noblest improvement of superior knowledge is superior humility. The notion that letters are apt to generate self-conceit, because it cannot be denied that the abuse of them has often done so, will in those of the least candour or discernment serve to heighten esteem for her who considers an excellent understanding as only next in value to an excellent temper. If on any occasion it should happen, that the foolish or the worthless of one sex or of the other are prejudiced against a young woman for discovering, though without parade, a cultivated mind, what then? Is not the single plaudit of a real judge sufficient to outweigh a whole theatre of others? But the grand use of an affection for knowledge, as to the point before us, is that of preventing idleness and dissipation, which it certainly does where such affection is properly regulated; and this cannot be repeated too frequently, nor pressed too powerfully. The human mind was made for action. In virtuous action consists its highest enjoyment. It will not, it cannot, continue long unemployed, especially during the sprightly season of youth. But now there are many young ladies, whose situation does not supply a sphere of domestic exercise sufficient to fill up that part of their time which is not

necessarily appropriated to female occupations and innocent amusements. What then shall they do with it or with themselves, if books are not called in to their assistance? Pursue the inquiry of your own minds. Many of you, alas, are but too well qualified to pursue it, can but too well imagine the insipid, foolish, and pernicious expedients, which under those circumstances are daily practised for killing time and thought.—*Fordyce.*

Economy is so important a part of a woman's character, so necessary to her own happiness, and so essential to her performing properly the duties of a wife and of a mother, that it ought to have the precedence of all other accomplishments, and take its rank next to the first duties of life. It is, nevertheless, an *art* as well as a *virtue*; and many well-meaning persons, from ignorance or from inconsideration, are strangely deficient in it. Indeed it is too often wholly neglected in a young woman's education, and she is sent from her father's house to govern a family without the least degree of that knowledge, which should qualify her for it; this is the source of much inconvenience; for though experience and attention may supply by degrees the want of instruction, yet this requires time; the family in the mean time may get into habits which are very difficult to alter, and, what is worse, the husband's opinion of his wife's incapacity may be fixed too strongly to suffer him ever to think justly of her gradual improvement. I would therefore earnestly advise young women to make use of every opportunity

they can find for the laying in some store of knowledge on this subject, before they are called upon to practise it; by observing what passes before them, by consulting prudent and experienced mistresses of families; and by entering in a book a memorandum of every new piece of intelligence they acquire, they may afterwards compare these with more mature observations, and make additions and corrections as they see occasion.

Ladies who are fond of needlework generally choose to consider that as a principal part of good housewifery; and though I cannot look upon it as of equal importance with the due regulation of a family, yet in a middling rank and with a moderate fortune, it is a necessary part of a woman's duty, and a considerable article in expense is saved by it. Many young ladies make almost every thing they wear, by which means they can make a genteel figure at a small expense..... This is the most profitable and desirable kind of work, and as much of it as can be done consistently with a due attention to the health and the improvement of the mind, and to the discharge of other duties, I should think highly commendable. But, as I do not wish young women to impose on the world by their appearance, I should be contented to see them worse dressed, rather than see their whole time employed in preparations for it, or any of those hours given to it which are needful to make their bodies strong and active by exercise, or their minds rational by reading. Absolute idleness is inexcusable in a woman, because the needle is always at hand for those intervals in which she cannot be otherwise employed. If young

women are industrious, and if they keep good hours, they will find time for all their proper employments..... Early rising and a good disposition of time is essential to economy. The necessary orders and examination into household affairs should be dispatched as soon in the day and as privately as possible, that they may not break in upon conversation or reading in the remainder of the day. If you defer any thing that is necessary, you may be tempted by company or unforeseen avocations to forget or neglect it : hurry and irregularity will ensue, with expensive expedients to supply the defect.

If young women waste in trivial amusement the prime season for improvement, which is between the ages of sixteen and twenty, they will hereafter bitterly regret the loss, when they come to feel themselves inferior in knowledge to almost every one they converse with ; and above all, if they should ever be mothers, when they feel their own inability to direct and assist the pursuits of their children, they will then find ignorance a severe mortification and a real evil. Let this animate their industry ; and let not a modest opinion of their own capacities be a discouragement to their endeavours after knowledge. A moderate understanding with diligent and well-directed application will go much farther than a more lively genius, if attended with that impatience and inattention which too often accompany quick parts. It is not for want of capacity that so many women are such trifling, insipid companions, so ill qualified for the friendship and conversation of a sensible man, or for the task of governing and instructing a family ; it is much oftener

from the neglect of exercising the talents which they really have, and from omitting to cultivate a taste for intellectual improvement : by this neglect they lose the sincerest of pleasures, a pleasure which would remain when almost every other forsakes them, of which neither fortune nor age can deprive them, and which would be a comfort and resource in almost every possible situation in life.—*Chapone.*

The domestic economy of a family is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good sense and good taste..... It ought to engage much of the time and attention of every mistress of a family ; nor can they be excused from this by any extent of fortune, though with a narrow one the ruin that follows the neglect of it may be more immediate.

The intention of young women being taught needlework, knitting, and such like, is not on account of the intrinsic value of all they can do with their hands, which is trifling ; but to enable them to judge more perfectly of that kind of work and to direct the execution of it in others. Another principal end is to enable them to fill up in a tolerably agreeable way some of the many solitary hours they must necessarily pass at home. It is a great article in the happiness of life to have your pleasures as independent of others as possible.

There is not a quality I think of greater importance for women to possess, than that collective decisive spirit which rests on itself, which enables them

to see where their true happiness lies, and to pursue it with the most determined resolution.—*Gregory.*

The solicitude of parents, especially of mothers, to make their daughters fine ladies is truly ridiculous. How often soever the poor child has occasion to look at any thing below the parallel of the horizon and a little relax the muscles of the neck, it can hardly ever escape the notice of her mamma or her governess, and she is bid, with more than common poignancy of expression, to hold up her head, perhaps more than a thousand times in a day. If one of her shoulders should be thought to rise but an hair's breadth higher than the other, she is immediately bound and braced, twisted and screwed, in a most unmerciful manner, and tortured almost to death in order to correct the supposed irregularity. And lest the dear creature, in the natural play and free use of her limbs, should contract any ungenteel habits, the dancing-master must be called in at least three times a week to put every part of the body into its due place and attitude, and teach her to sit, stand, and walk, according to the exact rules of his art, which to be sure must infinitely exceed all the simplicity of untutored nature. Should the least pimple appear on any part of the face, or, what is still more alarming, should the milk-maid's flush of health begin to betray itself in the colour of the cheeks, all possible means must be used, physic and diet must do their part, nay health itself, must be endangered or destroyed to suppress that vulgar complexion.

These have been the prevailing modes, of female education, so far as they respect the care of the person; and though we would not have these to be totally neglected, yet we cannot but think, that the methods suggested by such passionate fondness for external appearances, have not only generally failed of their intention, but, in some particular instances, produced quite contrary effects. Health and beauty have been frequently destroyed by a solicitous care to preserve them, deformity induced, and a thousand ill habits contracted by the very means that were intended to prevent them..... But suppose we had it in our power to make all our daughters fine ladies, and set them off with all the striking embellishments of external appearance and form, so as to captivate all the thoughtless and inconsiderate that come in their way, should we not be in danger of losing all the fruits of internal and rational culture, those real accomplishments of mind and manners, which are of infinitely greater moment, and which cannot fail to recommend them to people of true taste and discernment? And when so much care and time are employed on the one, can it be expected that there should be sufficient time or a proper disposition for the other?—*Ash.*

The case of young women whose parents can, and from their connexions must live genteelly, but who have no fortunes to leave them, as the daughters of clergymen, &c. is attended with the greatest difficulty. They of course see genteel company, and their acquaintance are chiefly in a class superiour to their own.

This mode of life, while their parents live, they are able to support, but when their parents die they are left destitute.

If, however, parents in these circumstances take care to have their daughters taught such things as women can maintain themselves by doing*, they will never be under a necessity of living in a servile dependence upon any person. . If their education has been virtuous and proper, and at all liberal, they will be valuable wives to men of liberal minds and better fortunes, and they will be particularly well qualified to conduct the education of others. But it is peculiarly necessary that they be taught to see their situation in its true light, that they may not flatter themselves with prospects which there will be no probability of being realized, in consequence of which they may pine away their lives in a melancholy despondence, if not in absolute poverty and distress.—*Priestley*.

* For this reason, as young women may be thrown into situations where they cannot turn their accomplishments to account, but may be obliged to maintain themselves by needlework, it is very desirable that all girls should be as perfect in this art as boys are required to be in writing. But though I recommend an attention to plain-work, I think the embroidery and fancy works, usually learnt at schools are extremely detrimental, not only on account of the expense that attends them, but because they often injure the health, destroy the taste by the little attention paid to justness of proportion, perspective, or shading, and accustom young people to hypocrisy and deceit, by the governess's doing the most difficult parts for them, while the whole is passed off as entirely their own performance. Parents should therefore desire, that their daughters may only learn plain and muslin work at school (unless intended for teachers) as the time usually devoted to fancy-works might be employed with much greater advantage in drawing or gymnastic exercises.—*Editor*.

I have taken as a servant a young woman who understands embroidery and all other works of ingenuity; for I would have Adelaide instructed in all these feminine amusements, and not despise them because she has been taught superior branches of knowledge.

There are some vices for which we should inspire the utmost detestation? there are others we should only turn into ridicule. Coquetry is among the latter. Convince your scholar that the world only laughs at coquettes, and that they are despised even by those who flatter them, and your point is gained. Do not suffer her to be dazzled with the apparent success that attends coquetry, and she will easily perceive how odious a vice it is. Above all prevent her from thinking beauty her greatest charm; but beware, not to inculcate this truth by insipid dry maxims that carry no conviction.

Never praise any qualities with warmth and earnestness but those of the heart and understanding, and she will be good through habit and inclination.

We should be very careful not to inflame the minds of women or raise them above their sphere. They are born for domestic and dependent situations, and ought to possess mildness, sensibility, and a just mode of reasoning. They should have resources against idleness, and indulge their inclinations with great moderation. Genius is to them, not only a useless, but a dangerous gift, it takes them from their proper sphere, or disgusts them with its duties. Love leads them astray, ambition teaches them to intrigue, and a taste

for learning not only gives them singularity ; but, depriving them of domestic simplicity and tenderness, unfits them for that kind of society to which they are so great an ornament. Formed for the management of household affairs and the education of children, dependent on a husband who alternately requires their submission and their counsel ; patience, prudence, and a just mode of thinking are essential to their happiness. They should be able to converse with propriety on all subjects, possess every pleasing accomplishment, have a taste for reading and reflection, without being anxious to display their knowledge, and feel the passion of love without giving themselves up to its enthusiasm.

I am not fond of the close intimacies often formed between very young women. Believe me it is not a friend they seek, neither is it a guide or adviser, for they may find these in a mother or sister, but a kind and complying confidante. They begin by disclosing to each other all the little secrets of their past lives, till by degrees their imaginations are heated, and to prove that they have the strictest confidence in each other, they betray their inmost thoughts, particularly on their love affairs, on which their communications are generally exaggerated, and give false ideas of the conquests they have made. In these little anecdotes their vanity frequently alters the facts or conceals the truth ; they acquire a taste for intrigue and a habit of telling lies, in order to convince their friend (for whom they no longer care than while she will listen to their tale) of their lively and passionate esteem. From what I have observed, I think it right

to guard young people against forming such attachments, of which they are generally too fond.

A figure that has nothing disgusting in it, a countenance that marks the character and expresses good sense and good humour, are highly desirable : to these add the graces of the mind, gentleness of manners, and good sense without affectation, and beauty alone will never be able to dispute the prize. Therefore, my dear friend, redouble your attentions to Constantia, endeavour to convince her that beauty can never supply the place of other amiable qualities when she appears in the world : tell her that beauty will only expose her to the envy of the women, and the impertinence of the men ; that by attracting general notice it will only be the means of exposing errors and foibles which would not otherwise have been noticed ; but that beauty, free from vanity, will make modesty still more interesting, and add lustre to virtue itself. Do not attempt to conceal from her that she is handsome, for that is impossible, but talk of it with coldness and indifference, without appearing to set any value on it ; and, as no one is absolutely perfect, while you do not conceal from her that she is handsome, point out freely the faults of her person, that she may not look upon herself as a miracle of perfection ; and accustom her to hear herself criticized without appearing vexed or mortified.

Adelaide is now to assist her mother in all the family affairs, and the maitre d'hotel and cook, are every morning to bring her their account-books. This will teach her, be her fortune what it may, never to consider those necessary cares beneath her notice, which most women neglect through idleness or

want of abilities. Ignorance, which is generally envious and slanderous, would if possible villify whatever shows its inferiority, and strives to conceal its shame under the appearance of indifference or contempt. This is the reason why we see well-informed and sensible persons derided by fools, and Mrs. G—— who never knew how to add up a sum, exercise so much railery on those women, who have so little to do, that they can find amusement in casting up their own servants bills.

M. d'Almane's steward will give my daughter some general knowledge of those affairs in which a woman may be engaged when she comes to the possession of her fortune, such as the principal laws of the country, the management of estates, &c. This is recommended by that wisest and best of instructors, Fenelon. Every morning we have a conversation with Mr. Le Blanc on these subjects, and in the afternoon Adelaide writes down as much as she can remember, which Mr. L. corrects the next day, adding in the margin what she has omitted. These papers she preserves, and will read them over once a quarter. I do not permit her to write during the lecture, because she would not then listen with so much attention as by being obliged to note down the conversation four or five hours after : nor have I allowed her master to write these papers, because no explanation is so clear and so indelibly imprinted on the memory as that which we form ourselves.—*Madame de Genlis.*

It is to be regretted that more care is not bestowed on teaching the proper management of children to

those whom nature has designed for mothers. This, instead of being made the principal, is seldom considered as any part of female education. Is it any wonder, when females so educated come to be mothers, that they should be quite ignorant of the duties belonging to that character. However strange it may appear, it is certainly true, that many mothers, and those of fashion too, are as ignorant, when they have brought a child into the world, of what is to be done for it, as the infant itself.

Were the time that is generally spent by females in the acquisition of trifling accomplishments, employed in learning how to bring up children, how to dress them so as not to hurt, cramp, or confine their motions, how to feed them with wholesome and nourishing food, how to exercise their tender bodies so as to promote their growth and strength; were these made the objects of female instruction, mankind would derive the greatest advantages from it. But while the education of females implies little more than what relates to dress and public show, we have nothing to expect from them but ignorance, even in the most important concerns.

Did mothers reflect on their own importance and lay it to heart, they would embrace every opportunity of informing themselves of the duties which they owe to their infant offspring. It is their province not only to form the body, but also to give the mind its most early bias. They have it very much in their power to make men healthy or valetudinary, useful in life or the pests of society.

The common education of girls is very hurtful to

their constitutions. Miss is set down to her frame before she can put on her clothes; and is taught to believe that to excel at the needle, is the only thing that can entitle her to general esteem. It is unnecessary here to insist upon the dangerous consequences of obliging girls to sit too much. They are pretty well known, and are too often felt at a certain time of life. But supposing this critical period to be got over, greater dangers still await them when they come to be mothers. Women who have been early accustomed to a sedentary life, generally run great hazard in child-bed, while those who have been used to romp about and take sufficient exercise, are seldom in any danger.

One hardly meets with a girl who can at the same time boast of early performances by the needle and a good constitution. Close and early confinement generally occasions indigestions, head-achs, pale complexions, pain of the stomach, loss of appetite, coughs, consumptions of the lungs, and deformity of body. The last of these indeed, is not to be wondered at, considering the awkward postures in which girls sit at many kinds of needle-work, and the delicate flexible state of their bodies in the early periods of life.

Would mothers, instead of having their daughters instructed in many trifling accomplishments, employ them in plain-work and housewifery, and allow them sufficient exercise in the open air, they would both make them more healthy mothers and more useful members of society. I am no enemy to genteel accomplishments, but would have them only considered as secondary, and always disregarded when they impair the health.—*Buchan.*

There is no branch of knowledge that a young lady's capacity is equal to, and that she has an opportunity of acquiring, which I think ought to be neglected. It has been objected against all female learning beyond that of household economy, that it tends only to fill the minds of the sex with a conceited vanity, which sets them above their proper business, occasions an indifference to, if not a total neglect of their family affairs, and serves only to render them useless wives and impertinent companions; but such ill consequences proceed chiefly from too great an imbecility of mind to be capable of much enlargement, or from a mere affectation of knowledge void of all reality. Vanity is never the result of understanding.

The management of domestic affairs is certainly the proper business of women, and, unfashionably rustic as such an assertion may be thought, it is certainly not beneath the dignity of any lady, however high her rank, to know how to educate her children, to govern her servants, to order an elegant table with economy, and to manage her whole family with prudence, regularity, and method; if in these she is defective, whatever may be her attainments in any other kind of knowledge, she will act out of character, and by not moving in her proper sphere, become rather an object of ridicule than of approbation.

But I believe it may with truth be affirmed, that the neglect of these domestic concerns has much more frequently proceeded from an exorbitant love of diversions, a ridiculous fondness for dress and gallantry,

or a mistaken pride that has placed them in a servile light, fit only for the employment of dependents, than from too great an attachment to mental improvement. Yet from whatever cause such a neglect proceeds, it is equally unjustifiable. Make your daughters, therefore, so thoroughly acquainted with the proper method of conducting a family and the necessary expense which every article, in proportion to their numbers, will occasion, that they may come to a reasonable certainty of not being materially deceived, without the ridiculous drudgery of following their servants' heels, and contemptibly peeping into every obscure corner of their house.

Remind them, that it is perhaps the only proper temporal business assigned them by providence, and that in a thing so indispensably needful, so easily attained, where so little study or application is necessary, the want even of perfection is almost inexcusable.

Pennington.

The moderns, in the education of their children, have too much followed the stiff and prudish manners of ancient days, in the separating the male and female children of a family. This is well adapted to the absurd unsocial rigour of Grecian manners; but as it is not so agreeable to that mixture of the sexes in a more advanced age, which prevails in all European societies, it is not easy to be accounted for, but from the absurd notion, that the education of females should be of an opposite kind to that of males. How many nervous diseases have been contracted, how much feebleness of constitution has been acquired by forming a false

idea of female excellence, and endeavouring by art, to bring nature to the ply of our imaginations? Our sons are suffered to enjoy with freedom that time which is not devoted to study, and may follow unmolested, those strong impulses which nature has wisely given for the furtherance of her benevolent purposes; but if, before her natural vivacity is entirely subdued by habit, little miss is inclined to show her locomotive tricks in a manner not entirely agreeable to the trammels of custom, she is reprov'd with a sharpness which gives her a consciousness of having highly transgressed the laws of decorum; and what with the vigilance of those who are appointed to superintend her conduct, and the false bias they have imposed on her mind, every vigorous exertion is suppressed, the mind and body yield to the tyranny of error, and Nature is charged with all those imperfections which we alone owe to the blunders of Art.

That degrading difference in the culture of the female understanding, which has prevailed for several centuries in all european societies, affects yet more deeply female happiness and female importance. It must be obvious to all those who are not blinded by the mist of prejudice, that there is no cultivation which yields so promising a harvest as the cultivation of the understanding, and that a mind irradiated by the clear light of wisdom, must be equal to every task which reason imposes on it. The social duties in the interesting characters of daughter, wife, and mother, will be but ill performed by ignorance and levity, and in the domestic converse of husband and wife, the alternative of an enlightened or an unenlightened com-

panion cannot be indifferent to any man of taste and true knowledge. Be no longer niggards, then, O ye parents, in bestowing on your offspring every blessing which nature and fortune render them capable of enjoying. Confine not the education of your daughters to what is regarded as the ornamental parts of it, nor deny the graces to your sons. Suffer no prejudices to prevail on you to weaken nature in order to render her more beautiful; take measures for the virtue and harmony of your family, by uniting their young minds early in the soft bonds of friendship. Let your children be brought up together, let their sports and studies be the same, let them enjoy in the constant presence of those who are set over them all that freedom, which innocence renders harmless and in which nature rejoices. By the uninterrupted intercourse which you will thus establish, both sexes will find that friendship may be enjoyed between them without passion. The wisdom of your daughters will preserve them from the bane of coquetry, and, even at the age of desire, objects of temptation will lose somewhat of their stimuli by losing their novelty. Your sons will look for something more solid in women than a mere outside; and be no longer the dupes to the meanest, the weakest, and the most profligate of the sex. They will become the constant benefactors of that part of their family, who stand in need of their assistance, and in regard to all matters of domestic concern, the unjust distinction of primogeniture will be deprived of its sting.

The art of needle-work had formerly Minerva for its patroness, and though it has been too much depre-

ciated in modern days, it has been in all ages highly instrumental to the preservation of female virtue and happiness. On these reasons I would rather see it resume all its former importance, than be entirely left out of female education. Let us not give up one of the great privileges of female life, which is the consent of the world, that we may amuse ourselves with trifles. Let us not look with supercilious contempt on an art so justly valued by our ancestors, and which, from its endless variety, affords an inexhaustible source of innocent enjoyment.

If it should be our lot to have one of the fair sex distinguished for any eminent degree of personal charms, committed to our care, we must not attempt by a premature cultivation, to gather the fruits of philosophy before their season, or expect to find the qualities of true modesty and humility make their appearance till the blaze of beauty has in some measure been subdued by time. For should we exhaust all the powers of oratory, and all the strength of sound argument in the endeavour to convince our pupil that beauty is of small weight in the scale of real excellence, the enflamed praises she will continually hear bestowed on this quality, will fix in her the opinion, that we *mean* to keep her in ignorance of her true worth. She will think herself deceived, and she will resent the injury by giving little credit to our precepts, and placing her confidence in those who tickle her ears with lavish panegyric on the captivating graces of her person.

Thus vanity steals on the mind, and thus a daughter kept under by all the ill-exerted power of

parental authority, gives a full ear to the flattery of a coxcomb. Happy would it be for the sex did the mischief end here ; but the soothing of flattery never fail to operate on the affections of the heart ; and when love creeps into the bosom, the empire of reason is at an end. To prevent our fair pupils, therefore, from becoming the prey of coxcombs, and serving either to swell their triumph or repair their ruined fortunes, it will be necessary to give them a full idea of the magnitude of their beauty, and the power this quality has over the frail mind of man. Nor have we in this case so much to fear from the intimations of a judicious friend, as from the insidious adulation of a designing admirer.

I would wish to turn out of my hands a careless modest beauty, grave, manly, noble, full of strength and majesty ; a woman whose virtue will not be of the kind to rankle into an inveterate malignity against her own sex for faults, which she even encourages in the men, but who, understanding the principles of true religion and morality, will regard chastity and truth as indispensable qualities in virtuous characters of *either sex*, whose justice will incline her to extend her benevolence to the frailties of the fair as circumstances invite, and to manifest her resentment against the underminers of female happiness ; in short, a woman who will not take a male rake either for a husband or a friend. And let me tell you, if women had as much regard for the virtue of chastity, as in some cases they pretend to have, a reformation would long since have taken place in the world ; but whilst they continue to cherish immodesty in the men, their

bitter persecution of their own sex will not save them from the imputation of those concealed propensities, with which they are accused by Pope and other severe satirists on the sex.—*Macaulay*.

Novels, music, poetry, and gallantry, all tend to make women the creatures of sensation, and their character is thus formed in the mould of folly during the time they are acquiring accomplishments, the only improvement they are excited by their station in society to acquire. This overstretched sensibility naturally releases the other powers of the mind, and prevents intellect from attaining that sovereignty which it ought to attain, to render a rational creature useful to others and content with its own station: for the exercise of the understanding, as life advances, is the only method pointed out by nature to calm the passions. Women have seldom sufficient serious employment to silence their feelings; a round of little cares or vain pursuits frittering away all strength of mind and organs, they become naturally only objects of sense. In short, the whole tenour of female education tends to render the best disposed romantic and inconsistent, and the remainder vain and mean. In the present state of society this evil can scarcely be remedied, I am afraid, in the slightest degree; should a more laudable ambition ever gain ground, they may be brought nearer to nature and reason, and become more virtuous and useful as they grow more respectable.

It is a general opinion that young girls ought to dedicate great part of their time to needle work; yet

this employment contracts their faculties more than any other that could have been chosen for them, by confining their thoughts to their persons. Men order their clothes to be made, and have done with the subject; women make their own clothes, necessary and ornamental, and are continually talking about them, and their thoughts follow their hands. It is not indeed the making the necessities, but the frippery of dress that weakens the mind. When a woman in the lower rank of life makes her husband's and children's clothes, she does her duty, this is her part of the family business; but when women work only to dress better than they could otherwise afford, it is worse than sheer loss of time. To render the poor virtuous they must be employed, and women in the middle rank of life might employ them whilst they themselves managed their families, instructed their children, and exercised their own hands. Gardening, experimental philosophy, and literature, would afford them subjects to think of, and matter for conversation, that in some degree would exercise their understanding. Women should be taught the elements of anatomy and medicine, not only to enable them to take proper care of their own health, but to make them rational nurses of their infants, parents, and husbands.—*Wollstonecraft.*

The original purpose for which the female sex were created is said, you know, to have been providing man with a help-mate; yet it is perhaps that notion of a wife, which least occupies the imagination in the season of courtship. Be assured, however, that as an office

for life, its importance stands extremely high to one whose situation does not place him above the want of such aid, and fitness for it should make a leading consideration in his choice. Romantic ideas of domestic felicity will infallibly in time, give way to the true state of things, which will show that a large part of it must arise from well-ordered affairs, and an accumulation of petty comforts and conveniences. A clean and quiet fire-side, regular and agreeable meals, decent apparel, a house managed with order and economy, ready for the reception of a friend or the accommodation of a stranger, a skilful as well as an affectionate nurse in time of sickness : All these compose a very considerable part of what the nuptial state was intended to afford us, and without them no charms of person or understanding will long continue to bestow delight.... The arts of housewifery should be regarded as professional to the woman who intends to become a wife ; * and to select one for that station who is desti-

* Although the necessity of this kind of knowledge is universally admitted, yet many mothers never think of instructing their daughters in domestic duties till their education is finished (as it is falsely termed) and all their masters are dismissed, saying they do not choose to interrupt their more important studies by such trifling occupations. In this I think they are wrong, for though an art or a science may be acquired at any time with the assistance of a master or proper books, yet the practical lessons of housekeeping can only be learned of a mother or female friend. Mothers therefore should initiate their daughters into these important mysteries, as soon as they are capable of learning them, that they may be fit to superintend their father's family, should he unfortunately become a widower, or undertake the management of their own should they marry. Sedentary employments being

tute of them, however otherwise accomplished, is as absurd as it would be to choose for your lawyer or physician a man who excelled in every thing rather than in law or physic. Let me remark too that knowledge and good-will are not the only requisites for the office of a helper. It demands a certain energy both of body and mind, which is less frequently met with among the females of the present age than might be wished. Akin to an unnerved frame of body is that shrinking timidity of mind and excessive nicety of feeling which is too much encouraged under the notion of female delicacy. That this is carried beyond all reasonable bounds in modern education, can scarcely be doubted by one who considers what exertions of fortitude and self-command are continually required in the course of female duty. One who views society closely, and in its interior as well as its exterior, will know that occasions of alarm, suffering, and disgust, come much more frequently in the way of women than men. To them belong all the offices about the weak, the sick, and the dying. When the house becomes a scene of wretchedness from any cause, the man often runs abroad, and the woman must stay at home and face the worst. All this takes place in cultivated society, and in classes of life above the common level. In a savage state, and in the lower conditions, women are compelled to undergo even the most laborious as well as the most disagreeable tasks. If nature then has made

particularly hurtful to girls from twelve to seventeen years of age, they may be instructed during that period in the active branches of domestic economy without any real loss of time.—*Edües.*

them so weak in temper and constitution as many suppose, she has not suited means to ends with the foresight we generally discover in her plans.

I confess myself decidedly of the opinion of those who would rather form the two sexes to a resemblance of character than contrast them. Virtue, wisdom, presence of mind, patience, vigour, capacity, application, are not sexual qualifications: they belong to mankind....to all who have duties to perform, or evils to endure. It is surely a most degrading idea of the female sex, that they must owe their influence to trick and finesse, to counterfeit or real weakness. They are too essential to our happiness to need such arts: too much of the pleasure and of the business of the world depends upon them to give reason for apprehension that we shall cease to join partnership with them. Let them aim at excelling in the qualities peculiarly adapted to the parts they have to act, and they may be excused from affected languor and conquestry. We shall not think them less amiable for being our best helpers.—*Aikin.*

I acknowledge that with respect to the opportunities of acquiring knowledge, institutions and manners are much in favour of the male sex, but with respect to time, women have usually superiour advantages. Whilst the knowledge of the learned languages continues to form an indispensable part of a gentleman's education, many years of childhood and youth must be devoted to their attainment. During these studies the general cultivation of the understand-

ing is in some degree retarded. All the intellectual powers are cramped except the memory, which is sufficiently exercised, but which is overloaded with words, and with words which are seldom understood. The genius of living and of dead languages differs so much, that the pains which are taken to write elegant Latin frequently spoil the English style. Girls usually write better than boys; they think and express their thoughts clearly at an age when young men can scarcely write an easy letter upon any common occasion. Women do not read the best authors of antiquity as school-books, but they can have excellent translations of most of them when they are capable of tasting their beauties. I know that it is supposed no one can judge of the classics by translations, and I am sensible that much of the merit of the originals is lost; but I think the difference in pleasure is more than overbalanced to women by the time they save and by the labour and misapplication of abilities which is spared. If they do not acquire a classic taste, neither do they acquire classic prejudices; nor are they early disgusted with literature by pedagogues, lexicons, grammars, and all the melancholy apparatus of learning. Field-sports, travelling, gaming, lounging, and what is called pleasure in various shapes, usually fill the interval between quitting the college and settling for life; this period is not lost by the other sex. Women begin to taste the real pleasures of reading just at the age when young men, disgusted with their studies, begin to be ashamed among their companions of alluding to literature. When this period is past, business, the necessity of pursuing a profession, the

ambition of shining in parliament, or of rising in public life, occupy a large portion of their lives. The understanding is but partially cultivated for these purposes ; men of genius must contract their inquiries and concentrate their powers ; they must pursue *the expedient* even when they distinguish that it is not *the right*, and they are degraded to “ *literary artisans*.” The other sex have no such constraint on their understandings ; neither the necessity of earning their bread, nor the ambition to shine in public life, hurry or prejudice their minds ; in domestic life “ they have leisure to be wise.” Women who do not love dissipation must have more time for the cultivation of their understandings, than men can have if you compute the whole of life.

Economy is not the mean “ penny wise and pound foolish policy” which some suppose it to be ; it is the art of calculation joined to the habit of order, and the power of proportioning our wishes to the means of gratifying them. “ The little pilfering temper of a wife” is despicable and odious to every husband of sense and taste. But, far from despising domestic duties, women who have been well educated will hold them in high respect, because they will see that the whole happiness of life is made up of the happiness of each particular day and hour, and that the enjoyment of these must depend upon the punctual practice of those virtues which are more valuable than splendid. Taste, ingenuity, judgment, are all applicable to the arts of domestic life ; and domestic life will be most preferred by those who have within their own minds a perpetual flow of fresh ideas, who cannot be tempted to dissipa-

tion, and who are most capable of enjoying all the real pleasures of friendship and of love.—*Edgeworth.*

In carrying on every branch of education, there is no practical rule more entitled by its importance to steadfast attention than this: that the pupil should be impressed with a conviction that whenever she is directed to pursue a particular course of study, the direction is reasonable; in other words, that she should perceive the matter enjoined to be evidently useful in itself, or should be satisfied that it is required by competent authority. Let the pupil then be thoroughly impressed with a conviction of the real end and use of all ornamental accomplishments; namely, that they are designed in the first place to supply her hours of leisure with innocent and amusing occupations, which may prevent the languor and snares of idleness, render home attractive; refresh the wearied faculties, and contribute to preserve the mind in a state of placid cheerfulness, which is most favourable to sentiments of benevolence to mankind, and of gratitude to God, and in the next place to enable her to communicate a kindred pleasure with all its beneficial effects to her family and friends, to all with whom she is now or may hereafter be intimately connected. If ideas of this nature are not cultivated, a young woman will believe that dancing is for display, that music is for display, that drawing and French are for display, and it cannot be a matter of astonishment that during the rest of her life she should be incessantly on the watch to shine and to be admired. With such sentiments her pro-

iciency may fitly be to those who are truly concerned for her welfare, a matter of sorrow rather than of congratulation.

If young and well-bred women are not accustomed in their single state, regularly to assign a large proportion of their hours to serious and instructive occupations, what prospect, what hope is there, that when married they will assume habits to which they have been strangers, and exchange idleness and volatility for steadiness and exertion.—*Gisborne.*

If at any time any improper discourse should be addressed to young ladies which has a tendency to indecency, immorality, or irreligion, they should be taught to express a marked disapprobation both in words and countenance. So great is the power of the softer sex in meliorating the characters of men, that if such was their uniform behaviour, I doubt not but that it would much contribute to reform the morals of the age.

Many young ladies, destitute of mothers and without a home, are continued at school to a later age ; such should be formed into a class and properly instructed in domestic economy, each of them superintending the business of the family a week or a month by turns ; * not only providing for the table and directing the cookery, but they should also be taught other parts of domestic employments, as cutting out linens, and making them up with plain and strong

* This is an excellent method also in private families where there are several daughters.—*Editor.*

needle-work, either for their own families or to be given for clothing for necessitous infants and mothers.

Darwin.

The injudicious practice of bringing up girls above their expectations, originates in a common opinion, that a good education is more valuable than a dowry. The sentiment is a just one, the error consists in a misapprehension of what constitutes a good education. No system of instruction can properly be denominated good which is not appropriated to those who receive it. Now it cannot be supposed that a butcher's wife will serve her customers better for having learned to walk a minuet or play upon the harpsichord. In order therefore to fit every one for their station, schools should be established adapted to the different descriptions of children.

Young women who do not belong to the first class, but whose parents depend on the resources of trade and commerce for their support, are always liable to a change of circumstances, on which account the advantage of exercising a well-ordered economy and of acquiring the art of managing the expenditure of the income in the most advantageous manner is apparent, and generally devolves upon the female partner, whose acquirements in youth should therefore be directed to objects of utility, in preference to those that are merely ornamental.

Domestic duties stand distinguished as pre-eminently useful; a moderate situation requires that they should be discharged in person, an avocation which cannot be judiciously discharged without considerable knowledge

and attention. The art of economising, and rendering all kinds of food as palatable and nourishing as possible, by different modes of cookery will repay the mistress of a household for the investigation, and should indisputably form a part of the regular instruction of girls of the middle rank, To this, as they advance towards maturity, may profitably be added the knowledge of the value of all the necessary articles consumed in a family, whether for the table or the wardrobe, as well as the quantities of each which are requisite for their respective uses. As theory is of little avail unless exemplified by practice, they should be habituated to exercise the department of housekeeper under the inspection of their mother, not only by purchasing the different commodities wanted for the use of a family, but likewise by keeping an exact account of the domestic expenses, which will afford opportunities of teaching them a judicious application of money and giving them distinct ideas, where frugality may properly be exerted, and where greater latitude may be allowed. Neither will some information concerning the use of domestic medicine or kitchen physic, as it is called, be without its advantages, as well as skill in preparing broths and other things for the sick. The management of a sick chamber, to the attendance of which women are so often called, should not be left to the uncertainty of inexperience : girls should be initiated in the best methods of alleviating the sufferings and contributing to the comforts of those who are indisposed. In forming a system of instruction for the daughters of persons in the middle rank, a selection should be made of those studies which require the

smallest consumption of time, and which are likely to contribute to usefulness. A grammatical knowledge of the English language, and an intimate acquaintance with the best authors who have excelled in history, biography, poetry, and morality, are indispensable. Simple mathematics are so advantageous in accustoming the mind to method both in reasoning and practice, that it is to be greatly desired that they may more generally compose a part of female education. Arithmetic especially, and the knowledge of book-keeping, should be taught fundamentally, as the means of contributing to the success of every business undertaken in case of necessity.

The only satisfactory apology which can be made for transferring the management of children, or the care of the household to others, is a devotion of that time, which would otherwise be their due, to some means of procuring resources to maintain them. There are many lines of business in which a wife is capable of assisting her husband, and wherever a man follows an occupation that can possibly be transacted by a woman, it is a precaution of prudence against the accident of his death, to instruct his wife in the secrets of his profession; even should the ease of his circumstances preclude the necessity of her taking an active part in it during his life.

The acquisition of polite accomplishments, unless designed for a profession, should be confined to persons of leisure and superiour rank; for they unfit others for the duties of their station, by refining their ideas too much for the sphere in which they are to act, and giving them a taste for a luxurious life and dissipated

pleasures inconsistent with the happiness of themselves and their connexions. Extensive knowledge in a particular science, or great practical excellence in one of the fine arts, cannot be attained in the usual course of instruction at school ; therefore something like an apprenticeship must be undergone : a few years at least after school is left, should be devoted to the study of that art or science which is chosen for this purpose, under the direction of a skilful professor.

The vanity of parents and governesses often induces them to bestow the most assiduous pains on the instruction of their pupils in those accomplishments, which strike the observer with an equal degree of admiration for the talents of the teacher, as for those of the scholar, while the regulation of the temper and principles, objects less calculated to excite the attention of strangers, are abandoned to the uncertain influence of accidental impressions.—*Wakefield,*

We condemn not the elegant accomplishments of drawing and music ; we condemn only the abuse of these accomplishments ; we only wish that they should be considered as domestic occupations, not as matters of competition or of exhibition, or yet as the means of attracting temporary admiration,

One of the best motives that a woman can have to cultivate these talents after she marries, is the hope and belief, that she may be essentially serviceable in the instruction of her family. And that she *may* be essentially serviceable, let no false humility lead her to doubt. She need not be anxious for the rapid pro-

gress of her little pupils ; if she inspires them with a desire to excel, with the habits of attention and industry, they will certainly succeed sooner or later in whatsoever it is desirable they should learn.

In the choice of their friends, and on all matters of taste, young women should be excited to reason about their own feelings. If women questioned their own minds, or allowed their friends to question them, concerning the reasons of their "preferences and aversions," there would not probably be so many love matches and so few love marriages. It is in vain to expect that young women should begin to reason miraculously at the very moment that Reason is wanted in the guidance of their conduct ; we should also observe, that women are called upon for the exertion of their prudence, at an age when young men are scarcely supposed to possess that virtue ; therefore women should be more early and more carefully educated for the purpose. The important decisions of a woman's life are often made before she is twenty ; a man does not come upon the theatre of public life, where most of his prudence is shown, till he is much older.

Economy is in woman an essential domestic virtue. Prudent mothers will avoid showing any admiration of pretty trinkets before their young daughters, and they will oppose the ideas of utility and durability to the mere caprice of fashion.

Children should have the care of whatever belongs to them, particularly their clothes ; and if they are negligent of what is in their charge, this negligence should not be repaired by servants or friends, but they should feel the real natural consequences of their own

neglect. No other punishment should be inflicted, and they should be left to make their own reflections upon their errors and misfortunes, undisturbed by the reproaches of their friends, or by the prosing morality of a governess or preceptor.

We recommend that girls should be supplied with an independent stock of all the little things which are in daily use, as housewives and pocket books well stored with useful things, and that there should be no lending or borrowing among them. *—*Edgeworth.*

Since there is a season when the youthful must cease to be young, and the beautiful to excite admiration ; to learn how to grow old gracefully, is perhaps one of the rarest and most valuable arts which can be taught a woman. It is for this sober season of life that education should lay up its richest stores. Yet forgetting this, do we not seem to educate our daughters exclusively for the transient period of youth, when it is to maturer life we ought to advert ? Do we not educate them for a crowd, forgetting that they are to live at home ; for the world and not for themselves ; for show and not for use ; for time and not for eternity ?

The phrensy for accomplishments, unhappily is no longer restricted within the usual limits of rank and fortune. The middle orders have caught the conta-

* By thus forbidding children to borrow or lend, I should fear they might become selfish and avaricious. Besides, such regulations would be likely to teach them the *meum* and *tuum* system, which should never be encouraged among brothers and sisters. Some parents I believe, even prohibit their children from giving away their playthings, which is still more objectionable.—*Editor.*

gion, and this new course of education, and the habits of life and elegance of dress connected with it, peculiarly unfits them for the active duties of their own very important condition; while with frivolous eagerness and second-hand opportunities, they run to snatch a few of those showy acquirements which decorate the great. This is done apparently with one or other of these views, either to make their fortune by marriage, or, if that fail, to qualify them to be teachers of others; hence the abundant multiplication of superficial wives and incompetent and illiterate governesses. The use of the pencil, the performance of exquisite but unnecessary works, the study of foreign languages and of music, require a degree of leisure which belongs exclusively to affluence. Exceptions however should always be made in favour of great natural genius.

The admiration bestowed, the sums expended, and the time lavished on arts, which add little to the intrinsic value of life, should have limitations. While these arts are admired; let them not be admired beyond their just value; while they are practised, let it not be to the exclusion of higher employments; while they are cultivated, let it be to amuse leisure not to engross life. The study of the fine arts is forced on young persons with or without genius to such an excess, as to vex, fatigue, and disgust those who have no talents, and determine them; as soon as they become free agents, to abandon all such tormenting acquirements; while by this incessant pursuit still more pernicious effects are often produced on those who actually possess genius.

Though a well-bred young lady may lawfully learn most of the fashionable arts, yet it does not seem to be the true end of education to make women of fashion dancers, singers, players, painters, actresses, sculptors, gilders, varnishers, engravers, and embroiderers. Most men are commonly destined to some profession, and their minds are consequently turned each to its respective object. Would it not be strange if they were called out to exercise their profession, or to set up their trade, with only a little general knowledge of the trades of all other men, and without any previous definite application to their own peculiar calling? The profession of ladies, to which the bent of their instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should therefore be trained with a view to these several conditions, and be furnished with a stock of ideas; and principles, and qualifications, and habits, ready to be applied and appropriated as occasion may demand, to each of these respective situations; for though the arts which merely embellish life, must claim admiration, yet when a woman of sense comes to marry, it is a companion a husband wants, and not an artist. It is not merely a creature who can paint, and play, and dress, and dance; it is a being who can comfort and counsel him; one who can reason, and reflect, and feel, and judge, and act, and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, soothe his sorrows, purify his joys, strengthen his principles, and educate his children.

To a woman therefore, whatever be her rank, I would recommend a predominance of those more

sober studies, which not having display for their object, may make her wise without vanity, happy without witnesses, and content without panegyrists ; the exercise of which will not bring celebrity, but improve usefulness. Every kind of knowledge which is rather fitted for home consumption, than foreign exportation, is particularly adapted to women.

It is because the superficial mode of their education, furnishes them with a false and low standard of intellectual excellence, that women have sometimes become ridiculous by the unfounded pretensions of literary vanity ; for it is not the really learned, but smatterers who have generally brought their sex into discredit, by an absurd affectation which has set them on despising the duties of ordinary life. There have not indeed been wanting women who have affected to establish an unnatural separation between talents and usefulness ; who act as if knowledge was to confer on woman a kind of fantastic sovereignty, which should exonerate her from female duties, whereas it is only meant the more eminently to qualify her for the performance of them.

But the truth is, women who are so puffed up with the conceit of talents, as to neglect the plain duties of life, will not frequently be found to be women of the best abilities. A romantic girl with a pretension of sentiment, which her still more ignorant friends mistake for genius, and possessing something of a natural ear, has perhaps in her childhood exhausted all the images of grief, and love, and fancy sucked up in her desultory poetical reading, in an elegy on a sick linnet or a dead lap-dog : she begins thenceforward to be considered as

a prodigy by her little circle ; surrounded with flatterers, she has no opportunity of getting to know that her fame is derived not from her own powers but her position, and that when her verses come to be stripped of all their extraneous appendages, and the fair author is driven off her vantage-ground of partiality, sex, and favour, she will commonly sink into the level of ordinary capacities ; while those quieter women, who have meekly set down in the humble shades of prose and prudence, by a patient perseverance in rational studies, rise afterwards much higher in the scale of intellect, and acquire a stock of sound knowledge for far better purposes than mere display. And though it may seem a contradiction, yet it will generally be found true, that girls who take to scribbling are the least studious. They early acquire a false confidence in their own unassisted powers ; it becomes more gratifying to their natural vanity to be always pouring out their minds on paper, than to be pouring into them fresh ideas from richer sources. But instead of extolling the effusions of these self-dependent scribblers for the facility with which they are produced, it would be kind in their friends to blame them for their crudeness ; and when the young pretenders are eager to prove in how short a time such a poem has been struck off, it would be well to regret that they had not either taken a longer time, or forborne from writing at all ; as in the former case the work would be less defective, and in the latter the writer would have discovered more humility and self-distrust.

What is called dry tough reading, independent of the useful knowledge it conveys, is useful as an habit

and wholesome as an exercise. Far be it from me to desire to make scholastic ladies or female dialecticians ; but there is little fear that the kind of books here recommended, if thoroughly studied and not superficially skimmed, will make them pedants or induce conceit ; for by showing them the possible powers of the human mind, you will bring them to see the littleness of their own : to get acquainted with the mind, to regulate and form it, and to show it its own ignorance, does not seem the way to puff it up. But let her who is disposed to be elated with her literary acquisitions, check her vanity by calling to mind the just remarks of Swift, “ that after all her boasted acquirements a woman will, generally speaking, be found to possess less of what is called learning than a common school-boy.” Neither is there any fear that this kind of reading will convert ladies into authors. The direct contrary effect will be likely to be produced by the perusal of writers, who throw the generality of readers at such an unapproachable distance, as to check presumption instead of exciting it. But such is the frightful facility of novel-writing, that every raw girl while she reads, is tempted to fancy that she can also write. This is however, by no means intended to exclude works of imagination, which must always make the ornamental part, and of course a very considerable part of female studies.—*More.*

Mothers, rather than confide the health, life, and happiness of your children to the hands of strangers, employ the latter in the management of your house-

hold affairs. No price is adequate to healthful and well-educated children ; they will amply repay you for all the tears, the time, trouble, and care bestowed on them, as well as for the eventual losses you may sustain for their sakes in your economical concerns.

Every sensible mother and prudent housewife, will so arrange her various domestic occupations, as to enable her to pay sufficient attention to the nursery : nor will she suffer her valuable time to be wasted by inferiour pursuits that can be easily managed by others.—*Struve.*

CHAPTER XVI.

Reading, Grammar, Languages, Rhetoric, Logic.

BUT if our young gentleman has not been instructed in all the subtilties of logic, you will ask what will become of him if he be attacked with the sophistic subtilty of some syllogism? viz. “ a Westphalia ham makes a man drink ; drink quenches thirst ; “ therefore a Westphalia ham quenches thirst ; ” why let him laugh at it, or borrow some pleasant evasion, and it will be more discreet to do so, than to go about to answer it. One offering at this dialectic juggling against Cleanthes, Chrysippus took him short saying, “ Reserve these baubles to play with children, and do “ not by such fooleries divert the serious thoughts of a “ man of years.”

If these "ridiculous subtilties," as Cicero calls them, are designed to possess him with an untruth, they are dangerous; but if they signify no more than only to make him laugh, I do not see why they should be so considerable, that a man need to be fortified against them.

Zeno used to say, that he had two sorts of disciples, one that he used to call *curiars*, to learn things, and these were his favourites; the other that cared for nothing but words. Not that fine speaking is not a very good and commendable quality, but not so excellent and so necessary as some would make it; and I am scandalized that our whole life should be spent in nothing else. I would first understand my own language, and that of my neighbours, with whom most of my business and conversation lies. No doubt but Greek and Latin are very great ornaments, and of very great use, but we buy them too dear. Some men of the greatest learning and judgment used to tell my father, that the tedious time we apply to the learning the tongues of those who had them for nothing, is the sole cause we cannot arrive at the grandeur of soul and perfection of knowledge with the ancient Greeks and Romans. My father therefore committed me to the care of a German, who was very fluent and a great critic in Latin, and this man had me continually in his arms, and spoke to me no other language but Latin, so that by six years old I spoke Latin fluently.—*Montaigne*.

A foreign language is only an instrument conveying to us things useful to be known. And though a lin-

guist should pride himself to have all the tongues that Babel cleft the world into, yet if he had not studied the solid things in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man, as any yeoman or tradesman competently wise in his mother-dialect only. Hence appear so many mistakes which have made learning generally so unpleasant and so unsuccessful; first, we do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek as might be learned otherwise easily and delightfully in one year. And that which casts our proficiency therein so much behind, is our time lost, partly in too oft idle vacancies given both to schools and universities, partly in a preposterous exaction, forcing the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head well filled by long reading, and observing with elegant maxims and copious invention. These are not matters to be wrung from poor striplings like blood out of the nose, or the plucking of untimely fruit: besides, the ill habit which they get of wretched barbarizing against the Latin and Greek idiom with their untutored Anglicisms, odious to be read, yet not to be avoided without a well-continued and judicious conversing among pure authors digested, which they scarce taste; whereas, if, after some preparatory grounds of speech by their certain forms got into memory, they were led to the praxis thereof in some chosen short book lessoned thoroughly to them, they might forthwith proceed to learn the substance of good things and arts in due order, which would bring the whole language

quickly into their power. This I take to be the most rational and most profitable way of learning languages, and whereby we may best hope to give account to God of our youth spent therein. And for the usual method of teaching arts, I deem it to be an old error of universities not yet well recovered from the scholastic grossness of barbarous ages, that instead of beginning with arts most easy (and those be such as are most obvious to the sense), they present their young unmatriculated novices at first coming with the intellective abstractions of logic and metaphysics; so that they (having but newly left those grammatical flats and shallows, where they stuck unseasonably to learn a few words with lamentable construction, and now on the sudden transported under another climate, to be tost and turmoiled with their unballasted wits in fathomless and unquiet deeps of controversy) do for the most part grow into hatred and contempt of learning, mocked and 'deluded' all this while with ragged notions and babblements, while they expected worthy and delightful knowledge; till poverty or youthful years call them importunately their several ways, and hasten them, with the sway of friends, either to an ambitious, or mercenary, or ignorantly zealous divinity: some allured to the trade of law, grounding their purposes not on the prudent and heavenly contemplation of justice and equity, which was never taught them, but on the promising and pleasing thoughts of litigious terms, fat contentions, and flowing fees; others betake them to state affairs with souls so unprincipled in virtue and true generous breeding, that flattery, and court-shifts, and tyrannous

aphorisms, appear to them the highest points of wisdom : instilling their barren hearts with a conscientious slavery, if, as I rather think, it be not feigned : others, lastly, of a more delicious and airy spirit, retire themselves (knowing no better) to the enjoyments of ease and luxury, living out their days in feast and jollity ; which indeed is the wisest and the safest course of all these, unless they were with more integrity undertaken. And these are the fruits of mispending our prime youth at the schools and universities as we do, either in learning mere words, or such things chiefly as were better unlearned.

They should begin their studies with the chief and necessary rules of some good grammar, either that now used, or any better ; and while this is doing, their speech is to be fashioned to a distinct and clear pronunciation, as near as may be to the Italian, especially in the vowels. For we Englishmen, being far northerly, do not open our mouths in the cold air wide enough to grace a southern tongue ; but we are observed by all nations to speak exceeding close and inward ; so that to smatter Latin with an English mouth is as ill as hearing Law-French.—*Milton.*

You will wonder perhaps that I put learning last, especially if I tell you I think it the least part of education. This may seem strange in the mouth of a bookish man. When I consider what ado is made about a little Latin and Greek, how many years are spent in it, and what a noise and business it makes to no purpose, I can hardly forbear thinking that the

parents of children still live in fear of the school-master's rod, which they look on as the only instrument of education ; as a language or two to be its whole business. How else is it possible that a child should be chained to the oar seven or ten of the best years of his life to get a language or two, which I think might be had at a great deal cheaper rate of pains and time, and be learned almost in playing.

When therefore you consider the breeding of your son, and are looking out for a school-master or a tutor, do not as usual have Latin and Logic only in your thoughts. Learning must be had but in the second place, as subservient only to greater qualities. Seek out somebody who may know how discreetly to frame his manners ; place him in hands where you may as much as possible secure his innocence ; cherish and nurse up the good, gently weed out any bad inclinations, and settle him in good habits. This is the main point, and this being provided for, learning may be had into the bargain, and that as I think at a very easy rate.

Instead of making a task of learning to read, children might easily be cozened into it by way of play. In order to teach them their alphabet, an ivory ball with twenty-four sides might be procured, and one or two letters at a time pasted on, and then when he is perfect in these add another, till there be on it the whole alphabet. This I would have others play at before him till he grows fond of it himself, and then when he has done with it the ball should be put by, that it may not grow stale to him.

In order to teach them different syllables you may

paste the six vowels (including Y) on the six sides of one die, and the remaining eighteen consonants on three other dice, and then see what words the children can throw at the casting of these four dice. Children should learn the small letters first, and be by no means perplexed with the great ones till they are first perfect in the small ones. Thus much for learning to read, which let him never be driven to nor chid for. It is better he should be a year later before he can read, than that he should this way get an aversion to learning.

As soon as he can begin to spell, pictures of animals should be given him with the printed names under, which will invite him to read, and afford him matter of inquiry and knowledge.

To perfect a child's style, it might not be amiss to make him as soon as he is capable of it, often tell a story of any thing he knows, and to correct at first the most remarkable faults he is guilty of in his way of putting it together. When that fault is cured, then show him the next, and so on, till one after another all, at least the gross ones, are mended. When he can relate stories pretty well, it may not be amiss to make him write them; and when he has got past the faults of grammar, if you wish to perfect him yet farther in a good style, you may have recourse to Tully, by putting in practice those rules, which that master of eloquence gives in his first book *de inventione*.

After this he should be put on writing letters without strains of wit and compliment, but taught to express his own plain easy sense without any incoherence, confusion, or roughness. And to raise his thoughts,

he may have Voiture's and Tully's epistles, as the best patterns whether for business or amusement. How much more important is it to write a letter well, than to make themes and Latin verses, which are of no use at all, and which rack children's inventions beyond their strength, and hinder their cheerful progress in learning 'the tongues by unnatural difficulties! To speak or write better Latin than English may make a man be talked of; but he will find it more to his purpose to express himself well in his own tongue that he uses every moment, than to have the vain commendation of others for a very insignificant quality. The Greeks and Romans were daily exercising themselves in their own language, and had masters to teach that, instead of foreign tongues.

When a child can speak English, it is time for him to learn some other language. French being a living language, and to be used most in speaking, should be first learned, that the yet pliant organs of speech may be accustomed to a due formation of these sounds, and he may get the habit of pronouncing French well, which is the harder to be done the longer it is delayed. The best way to teach it to children is by talking it into them by constant conversation, and not by grammatical rules.

When he can speak and read French well, which in this method is usual in a year or two, he should proceed to Latin, which 'tis a wonder parents, when they have had the experiment in French, should not think ought to be learned the same way by talking and reading only. But care must be taken that whilst he is learning these foreign languages he does not forget his English.

Latin I look upon as absolutely necessary to a *gentleman*, but nothing can be more ridiculous than for a father to waste his own money and his son's time in setting him to learn the Roman language, when at the same time he designs him for a trade, wherein he having no use for Latin fails not to forget that little which he brought from school, and which 'tis ten to one he abhors for the ill usage it procured him. Could any one believe that a child should be forced to learn the rudiments of a language, which he is never to use in the course of life he is designed to, and neglect all the while the writing a good hand and casting accounts, which are of great advantage in all conditions of life, and to most trades indispensably necessary?

But though these qualifications, requisite to trade and commerce and the business of the world, are seldom or ever to be had at grammar schools, yet thither not only gentlemen send their younger sons intended for trades, but even tradesmen and farmers fail not to send their children, though they have neither the intention or abilities to make them scholars.

If a man could be got, who, himself speaking good Latin, would always be about your son, talk constantly to him, and suffer him to speak or read nothing else, this would be the true and genuine way which I would purpose for a child to get at language, and at the same time he might have his mind and manners formed, and also be instructed in several sciences, such as a part of geography, astronomy, chronology, &c. besides some part of history, all which he should be taught in the Latin or French tongues.

But if such a man cannot be got who speaks good Latin, and being able to instruct your son in these parts of knowledge, will undertake it by this method, the next best way is to have him taught as near this way as may be, which is by taking some easy and pleasant book, and writing the English translation (made as literal as it can be) in one line, and the Latin words which answer each of them just over it in another. These let him read every day, over and over again, till he perfectly understands the Latin, and then go on to another fable, till he be also perfect in that, not omitting what he is already perfect in, but sometimes reviewing that to keep it in his memory. When he comes to write, let these be set him for copies, which, with the exercise of his hand, will also advance him in Latin.

This being a more imperfect way than by talking Latin with him, the formation of the verbs first, and afterwards the declensions of the nouns and pronouns perfectly learned by heart, may facilitate his acquaintance with the genius and manner of the Latin tongue, which varies the signification of verbs and nouns, not as the modern languages do by particles prefixed, but by changing the last syllable. More than this of grammar I think he need not have, till he can read by himself *Sanctii Minervii* with *Scioppius* and *Perizonius's* notes.

When by this way of interlining Latin and English with one another, he has got a moderate knowledge of the Latin tongue, he may then be advanced a little further in the reading of some other easy Latin book, such as *Justin* or *Eutropius*, and to make the reading

and understanding of it the less tedious and difficult to him, let him help himself if he pleases with the English translation. Nor let the objection that he will then only know it by rote fright any one. This when well considered, is not of any moment against, but plainly for, this way of learning a language; for languages are only to be learned by rote, and a man who does not speak English or Latin perfectly by rote, so that having thought of the thing he would speak of, his tongue of course, without thought of rule or grammar, falls into the proper expression and idiom of that language, does not speak it well nor is master of it..... And I would fain have any one name to me that tongue, that any one can learn or speak as he should do by rules of grammar.

Languages were made not by rules or art, but by accident and the common use of the people. And he that speaks them well has no other rule but that, nor any thing to trust to but his memory, and the habit of speaking after the fashion, learned from those that are allowed to speak them properly, which in other words is only to speak by rote.

If his fate be to go to school to get the Latin tongue, it will be in vain to talk to you concerning the method I think best to be observed in schools; you must submit to that you find there, nor expect to have it changed for your son; but yet by all means obtain if you can, that he be not employed in making Latin themes and declamations, and least of all verses of any kind. You may insist on it, if it will do any good, that you have no desire to make either a Latin orator or poet, but barely would have him understand

thoroughly a Latin author, and that you observe those who teach any of the modern languages with success, never amuse their scholars to make speeches either in French or Italian, their business being language only and not invention. A poor lad who has a theme to make on some subject, of which he can have no knowledge, must set his invention to rack to say something where he knows nothing, which is a sort of Egyptian tyranny to bid them to make bricks who have not yet any of the materials, and therefore it is usual in such cases for the poor children to go to those of the higher forms with this petition, "pray give me a little sense," which whether it be more reasonable or more ridiculous is not easy to determine.

And where is the use of learning to make declamations and set speeches in a language long since dead? For it cannot be pretended that it will facilitate his speaking well in English extempore.

Another thing very ordinary in grammar-schools, in which I see no use unless it be to baulk young lads in their way to learning, which in my opinion should be made as pleasant and easy as may be, is their being forced to learn by heart great parcels of the authors which are taught them, wherein I can discover no advantage in teaching them a language. Languages are to be learned by reading and talking, and not by scraps of authors got by heart, which when a man's head is stuffed with, he has got the just furniture of a pedant, and it is the ready way to make him one; than which there is nothing less becoming a gentleman.

Indeed when a passage comes in the way, whose

matter is worth remembrance, and the expression of it very close and excellent, it may not be amiss to lodge it in the minds of the young scholars ; but their learning of their lessons by heart, as they happen to fall out in their books, without choice, is a great loss of time, and gives them a disgust to their books. Merely learning pages of Latin by heart does not make them remember other things the better.

But under whose care soever a child is put to be taught during the tender years of his life, this is certain, it should be one who thinks Latin and Languages the least part of education, one who, knowing how much virtue and a well-tempered soul are to be preferred to any sort of learning or languages, makes it his chief business to form the minds of his scholars, and give them a right disposition, which if once got, though all the rest should be neglected, would in due time produce all the rest, and which if it be not got and settled, so as to keep out ill and vicious habits, languages, and sciences, and all the other accomplishments of education, will be to no purpose, but to make the worse or more dangerous man.

And indeed whatever stir there is made about getting Latin as the great and difficult business, his mother may teach it him herself, if she will but spend two or three hours a day with him, and make him read the evangelists in Latin to her. She need but buy a Latin testament, and having got somebody to mark the last syllable but one where it is long, in words above two syllables, (which is enough to regulate her pronunciation, and accenting the words,) read daily in the gospel, and then let her not understand

Latin if she can. After this she may proceed in the same manner with *Æsop's fables*, *Eutropius*, and other Latin books. I do not mention this as an imagination of what I fancy may be done, but as a thing I have known done, and the Latin tongue with ease got this way.

No one can pass for a scholar who is ignorant of the Greek tongue ; but for a gentleman, as the world now goes, Latin and French only are necessary ; and when he comes to be a man, if he has a mind to carry his studies farther and look into the Greek learning, he will then easily get that tongue himself ; and if he has not that inclination, his learning it under a tutor will be but lost labour, and much of his time and pains spent in that which will be neglected as soon as he is at liberty. The great business of a tutor is not so much to teach all that is knowable, but to raise in his pupil a love and esteem of knowledge, and to put him in the right way of knowing and improving himself, when he has a mind to it.

There is a great deal more stir made about grammar than there needs, and those are tormented about it, to whom it does not at all belong, I mean children at the age wherein they are generally perplexed with it in grammar-schools.

There is nothing more evident, than that languages learned by rote, serve well enough for the common affairs of life. Nay persons of quality of the softer sex, who have spent their time in well-bred company, often speak with the utmost elegance and politeness, without knowing what tenses and particles, adverbs and prepositions are.

Grammar should certainly be studied by all those who wish to improve their style, and understand their own country speech nicely, but then it should be the grammar of their mother tongue. Instead of this, young gentlemen are forced to learn the grammars of foreign and dead languages, and are never once told of the grammar of their own tongue, which is never proposed to them as worthy of care and cultivating, though they have daily use for it. Those who apply themselves to the study of the learned languages, who pique themselves upon their skill in them, and would be critically exact in them, ought carefully to study the grammar of them; but those who wish only for a general knowledge of these languages may without studying the grammar understand them sufficiently for their purpose.

You will then ask, when grammar should be taught? I reply, if grammar should be taught at any time, it must be to one who can speak the language already; how else can he be taught the grammar of it. Indeed I do not see how it can reasonably be made the subject of any one's study but as an introduction to rhetoric, and when it is thought time to put any one upon the care of polishing his tongue, then is the time for him to be instructed in the rules of grammar, and not before. When any one finds in himself a necessity or disposition to study any foreign language to the bottom and to be really exact in the knowledge of it, it will be time enough to take a grammatical survey of it.

Young people receive little advantage from the study of rhetoric or logic; for I seldom or never

observed any one get the skill of reasoning well or speaking handsomely by studying these rules which they pretend to teach ; and therefore I would have a young gentleman take a view of them in the shortest systems that can be found, without dwelling long on the contemplation and study of those formalities..... Right reasoning is founded on something else than the *predicaments* and *predicables*, and does not consist in talking in mode and figure itself. To reason well, let him read Chillingworth ; and to speak well, let him be conversant with Tully, to give him the true idea of eloquence ; and let him read those things that are well written in English, to perfect his style in the purity of our language.

If the use and end of right reasoning be to have right notions and a right judgment of things, to distinguish between truth and falsehood, right and wrong, and to act accordingly, be sure not to let your son be bred up in the art and formality of dispute, either practising it himself, or admiring it in others ; unless instead of an able man, you desire to have him an insignificant wrangler.—*Locke*.

Teach your daughters to read and write correctly. It is very disgraceful, yet very common, to see polite and well-bred women who cannot even read well..... They either hesitate or sing out their words, instead of which they ought to read in a simple and natural, but firm and smooth tone of voice.

Women are still more grossly deficient in the article of spelling, and in the manner of forming and

joining their letters in writing. Accustom your daughters, therefore, at least to keep their lines even, and to make their letters neat and legible. Girls ought also to understand the grammar of their native tongue. It is not necessary to teach them all the rules as boys learn them at school. By habituating them not to use one tense for another, but to make use of proper epithets and express themselves clearly, methodically, and concisely, you will render them capable when married, of teaching their own children to speak correctly. We know that the mother of the Gracchi greatly contributed, by the care she took of their education, to improve the eloquence of her sons, who were afterwards such great men.

It is generally thought necessary for young women of high rank, to learn Italian * and Spanish, but I do not know any thing more useless than these studies,

* These remarks on the Italian language are perhaps equally just at the present day, no material change having taken place in the general character of Italian literature since the time of Fenelon. Can it be desirable for young ladies in the middle station of life to waste their time on the acquisition of Italian, merely to read the poets (the best of which have been translated into English), while there are so many excellent works in their own language, with which they are often entirely unacquainted, and so many interesting and useful studies to which they have no leisure to attend? Young people who learn Italian chiefly read translations from French or English authors, till they have made sufficient progress in the language to taste the beauties of the Italian poets, as I believe there are very few celebrated prose works in that language, especially in the *Belles Lettres*.

But perhaps it may be said, that Italian is at present so fashionable, that every lady *must learn it*, especially if likely ever to be engaged in education. In reply to this I shall only observe, that if this study is neither useful nor ornamental, the less it is taught the better.

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unless they are likely to travel. Besides, these two languages will serve no purpose but that of reading dangerous books, which are likely to increase the faults women are most subject to, so that in my opinion they do more harm than good. Those who wish to study the beauties of style will find many more chaste and perfect models in Latin than in Italian or Spanish; but I would only teach Latin to young women of *strong sense and modesty of behaviour*, who would make a proper use of it, without giving way to vain curiosity, and who, concealing what they had learned, would only pursue it for their own improvement.

If you have several children, you may accustom them by degrees to represent the different characters in the stories they have read, with a view to improving their style in conversation. One may be Abraham and the other Isaac, and these representations will delight them more than any other amusement. It will teach them to think and talk on grave subjects with pleasure, and will indelibly imprint these histories in their memories.—*Fenelon*.

The Romans have taught us by their application to the study of their own language, what we should do for the attainment of ours. With them children were habituated to purity of speech from their cradle. This was considered as the first and most essential care next to their morals, and was particularly recommended to mothers, nurses, and servants.

In teaching Latin, if we consult good sense, it seems natural to begin by translating it into our native

tongue. For before any one can write good Latin, he must be acquainted with the idioms, phrases, and syntax of the language, and should have acquired a considerable variety of words, which he ought not only to understand but know how to apply.

A pupil who has yet no knowledge of Latin should begin with learning the declensions, conjugations, and most general rules of syntax. When he is well established and familiarized to these principles by frequent repetitions, he must be set to explain some easy author, and proceed at first by slow degrees, ranging all the words in their natural order, and giving an account of every gender, number, person, tense, &c. applying all the rules he has seen, and in proportion as he advances taking in others.

It is an important maxim throughout the whole course of his studies, and more especially in the present case, to do well whatever is to be done; to teach thoroughly what is to be taught, indelibly to inculcate principles and rules, and not to be too hasty in passing to higher and more pleasing objects which are less proportioned to his strength. A rapid and superficial method may please the parents and prove beneficial to the masters, as it exhibits their scholars to more advantage; but instead of improving them it keeps them back, and often prevents their making any progress whatever in their studies. The first rudiments of the sciences, like the foundations of a building, must be solid and deep, or the superstructure will soon give way. It is better for children to know but little, if they know that little thoroughly and permanently. They will learn fast enough, if they learn well.

At their first setting out I make no scruple to declare, they should scarcely ever be required to write exercises, which only torment the pupil with irksome and useless labour, and give him a disgust for study, by causing him from the generality of masters, much blame and correction. The faults he commits in his exercises being very frequent and almost inevitable, he must be as frequently corrected for them; whereas the explanation and translation of authors, where nothing is to be produced out of his own head, would spare him much trouble and punishment.

I must advise masters who are employed in giving children their first instructions, to be very careful to make them explain or repeat their lessons in a natural tone, I mean the tone used in common conversation. I know by experience with what difficulty this fault is corrected, and how apt they are ever to retain something of it in their pronunciation. The master should also be careful after every explication to require an account from the scholar of all he has been saying. Sometimes this examination may be deferred till the next morning, by which delay the tutor may better discover whether his pupil has been attentive.

When children have made some little progress in Latin, and have been sometime accustomed to construe it, I think the writing exercises may be very useful, provided these are not too frequently required, especially at first. For thus pupils will be obliged to apply and practise the rules that have been often verbally explained to them, which will fix them deeper in their minds, and also afford them an opportunity of

employing all the words and phrases they have been led to notice in the explication of authors. And it is desirable their exercises should generally be taken from the authors that have been explained to them, as this will furnish them with expressions and phrases already known, which they should apply according to the rules of syntax.

Quintilian advises to defer reading comedies till the morals are secure. Those of Terence are particularly objectionable, not only on account of many passages plainly offensive to modesty, but of the substance of the pieces themselves, which under the purest and most elegant diction, conceal a poison the more pernicious, as it is the more subtle, and does not alarm the chaste ear with those gross obscenities commonly observable in Plautus.

Many parts of Tully are too obscure for boys, and I would therefore recommend that stories and maxims be extracted from the best Latin authors, rather than perplex boys with what they cannot understand. Thus also in reading Livy, a master might verbally relate the substance of the most tedious parts, and dwell longer on those great events which are more pleasing and better calculated to improve the understanding.

As to talking Latin, I do not comprehend how boys can be expected to talk a language they do not understand, and to which they are absolute strangers. Use alone may suffice for living languages, but not for the dead, which cannot well be taught but by means of rules and reading the classics.

Besides, if children talk with one another, is there the least reason to expect they should be able to ex-

press themselves in a correct and elegant manner? How many improprieties, barbarisms, and solecisms would escape them! And can this ever teach them the purity of the Latin tongue?

Besides if they are obliged constantly to talk Latin, what will become of their mother tongue? Is it reasonable to neglect and give it up for the sake of a foreign language? But the greatest inconvenience is, that this custom in some measure cramps the genius, by laying boys under a constraint which hinders them from expressing themselves with freedom. One of the principal duties of a good master is to accustom youth to think, reason, ask questions, propose difficulties, and speak with accuracy. And is this practicable in a foreign tongue? Or are there many masters even capable of doing it themselves? It does not follow, however, from what I have said, that this custom should be entirely neglected, as talking Latin with ease is sometimes very useful, particularly in foreign countries, but then it should not be begun too early. It would be well for masters now and then to ask questions in Latin, and require the scholars to answer them; and they might also introduce some Latin in their conversation with the boys, which would be useful both to the master and the scholars.

Before I lay down any rules for learning Greek, I think it proper to observe, that this is the easiest and shortest of all the studies taught at school, and the most sure of success, as I have seldom observed any to fail who have seriously attended to it. One hour daily set apart for this purpose is enough to give a youth of tolerable capacity, a competent knowledge of Greek before he leaves school.

The custom of several schools of placing the whole of this study in writing Greek exercises, has doubtless occasioned the almost general aversion for Greek which formerly prevailed. The university is now aware, that the use of that language being reduced to the reading Greek authors, (as there is seldom any occasion to write or speak it,) the students should principally apply to translations.

The first object of the master should be to teach his pupils to read Greek well, accustoming them to the pronunciation used by the university, and earnestly recommended by the learned. I mean to pronounce as they write, without requiring the assistance of the eyes, as well as the ears, to understand what others read. When they have made some little progress, they should be taught to write Greek neatly and correctly, to distinguish the different forms of the letters and syllables, their connexions, and abbreviations; and therefore the most beautiful editions should be set before them, and if possible they should be permitted to see the ancient manuscripts in the libraries, the beauty of which sometimes surpasses the best printed copies. When they can read Greek tolerably well they must be taught the grammar, which should be short and clear, in their own tongue, and printed in large characters. Masters will easily distinguish what part of the grammar should first be taught, and what reserved for riper years. They cannot too much insist at first setting out on their learning the rudiments, and especially the declensions and conjugations. Boys should be frequently exercised in the formation of the tenses, and repeat them sometimes in their grammatical

natural order, and sometimes backwards; always giving a reason for their various changes, and repeating the rules.

If the pupils are not very young, and have made some progress in Latin, this exercise need not employ above two or three months; after which they may be taught to construe St. Luke's gospel; but must at first proceed slowly and be long kept to a frequent repetition of the rudiments. Half an hour each day employed on this study will be sufficient during the first two years. They may afterwards translate some of Lucian's Dialogues and select passages from Herodotus or Xenophon's *Cyropædia*, with some pieces of Isocrates. After this they may read passages from Plutarch and Homer.—*Rollin*.

I must be careful of speaking against Latin, but I would only wish you to consider, that eight or ten years are usually devoted to the study of a language which children have no desire to learn, and which is so dry and uninteresting, that it gives them a distaste for reading and study during the remainder of their lives. The chief reason advanced by those who maintain the usefulness of the Latin tongue is, that it is a universal language, and that it enables us to read the best works in their original language, which is much finer and more instructive than any translations. I shall not pretend to refute this argument, but shall only observe that the best Latin works are certainly very well translated, and very few young men ever read Latin voluntarily. Perhaps after eight or ten years applica-

tion some few pupils may be able to read Virgil, Horace, and some other authors, but without the assistance of commentaries and translations, they still find it difficult to understand them. Can you then think their time has been well spent, and are there not many other things of much more importance? Not that I would entirely exclude Latin, but I would not make it the *chief* object of attention in education. I would at first devote to it one hour a day, by which a preceptor may soon judge of his pupil's capacity and inclination for this sort of study. But without paying any attention to their abilities they usually hurry them on and fatigue them with learning, till they arrive at an age when they are set free from all this restraint, which they quit with extreme pleasure, having acquired so great a dislike for Latin that they soon forget it. If a pupil has sufficient inclination and proper abilities for learning it, a preceptor should know how to direct his studies, remembering that a great part of our lives must be devoted to the study of Latin to enter into all the niceties and discover all the beauties of the language.

The reading both the ancient and modern poets and historians is extremely useful; but in the manner in which it is usually done, the preceptors only think of loading children's memories, and do not pay any attention to forming their minds or their hearts. They teach them facts, without leading them to observe which are virtuous and useful, and which immoral and prejudicial.—*Fontenoy.*

I know no occasion a youth can have to be obliged to get any thing by memory in learned or foreign languages, except the declensions of a set of examples, a few phrases, and rules of constructions, which last may be learned in English. The memory may be to much greater advantage furnished with what may be of real use in life, than with crabbed grammar rules, or with heaps of Latin or Greek verse. As to making Latin or Greek themes or verses I would as soon have a son of mine taught to dance on a rope. Translations from foreign languages into English improve youth at once in orthography, in writing, in style, and sentiment. If they were to speak such translations corrected by the master by way of orations before their parents, I should think the end of improving their elocution and giving them courage to speak in public, might be thereby much better attained, than by being taught either to act plays in a dead language, or to rant in a theatrical manner English tragedies. To speak a grave speech with proper grace and dignity may be of use in real life. The rant of the stage can never be used off the stage, and practising it in youth has often produced very bad effects.—*Burgh*.

The sons of the lower orders of tradesmen have no occasion for Latin. It may be urged that a complete knowledge of the English cannot be acquired without Latin; but with due respect I beg leave to dissent from this. I have seen a good Latin scholar greatly

deficient in the knowledge of English, and a very correct English scholar who did not know a word of Latin. But grammatical rules are not strictly the province of boys in common life, and much may be done without them. A good master will enable them to read well, at the same time that he makes them acquainted with the subject. He will teach them the different types, why a Roman, why an Italic letter is used; where the accent is to be laid on different words, and on the same word in different senses, where capital letters are to be used, and why, the different stops, the cadence or falling of the voice in ending a sentence or paragraph, and where to lay the emphasis on every expression so as to give it its utmost energy. Farther, he will teach his scholars to keep close to nature, and not suffer them to borrow a whine, a tone of voice from that almost universal destroyer of nature, *Affectation*. He will show them, that the only thing that can be granted in this case, is a little elevation of the voice in reading above speaking; and that they read best, who would be supposed to be speaking were a blind man the hearer.

Besides these, the master will show his scholars, that in order to speak to perfection they must observe the language of their superiors, and he will enable them to distinguish a bad style from a good one, whence they will insensibly learn gender, number, case, person, mood, tense, with many other things relating to grammar, without once supposing they are acquiring them. Secondly, he will direct them in the choice of such books, as will give them a double relish for reading by the goodness of the language

they are written in. And lastly, he will recommend their seeking opportunities of hearing their betters read, that they may complete by imitation, what instruction had laid the foundation of. But if boys of this description must learn grammar, it may be taught in English as well as in Latin. I know that innocent well-meaning people are often misled in educating their children, and have heard many say, that a boy must learn Latin to enable him to spell English; but this is a vulgar error, and henceforward I hope it will be removed.

French is now so universally spoken, that it is useful for tradesmen of all kinds if they have an opportunity of learning it, but they should by no means neglect their mother tongue in order to acquire it.—*Nelson*.

The usual way of teaching boys rhetoric is very absurd. What extravagant folly to exercise them in the art of speaking without their having any thing to say; to endeavour to make them feel, while seated on their forms at school, the language, of the passions, and all the energy of the art of persuasion, when no one is present whom they are interested to convince or persuade. All the rules of rhetoric appear to me to be mere nonsense to those who do not use them for some specific object. What is the advantage of a scholar's merely knowing how Hannibal addressed his soldiers when he persuaded them to pass the Alps? If instead of these pompous harangues you would tell him what language to use when he wished his tutor to grant him a holiday, he would be more attentive to your instructions.

Children have little or no expression or energy in the tone of their voice, and my pupil's manner of speaking will be still more uniform and simple ; because, his passions not being yet awakened, they will not unite their language with his own and give energy to his expressions. Do not then teach children to recite speeches out of plays, do not let them declaim. My pupil will have too much good sense to be able to give a proper emphasis to things he cannot understand, or to affect to feel sentiments of which perhaps he will never approve. I shall only teach him to speak with a clear smooth voice, to articulate well, to pronounce correctly, but without affectation, to know and follow the rules of grammar and prosody, to speak loud enough to be understood, but never to exalt his voice more than necessary.—*Rousseau.*

How ridiculous it is to oblige children to learn rules of grammar by rote without understanding them ! The custom of teaching Latin by a grammar written in Latin is the extreme of absurdity, as it absolutely exceeds the capacity of children. It were far better to learn Latin like other languages, by conversation and practice. Not that I doubt the utility of grammar, for it informs us of the laws by which words are combined into sentences ; but this body of laws is only adapted to those who understand them, and not to children. I am therefore of opinion, that a grammar should not be put into their hands, till they can readily speak and understand Latin.

It cannot be alleged that grammar will then be needless, since it will help to improve their style and guide them in doubtful cases.

In the lowest forms, therefore, children should learn the vocabulary, in the next translate from Latin, in the higher translate out of their mother tongue into Latin, in the uppermost form be taught grammar, and during the whole period they should constantly speak Latin.

As I have censured the usual method of teaching children Latin, it may be asked, whether it is generally necessary to learn that language. In this I would make a distinction between children intended for the learned professions and mechanics: the former must necessarily learn it, but not the latter. I am not, however, averse to children not designed for scholars, learning a little Latin, but think time too precious to be thrown away on such useless objects as Latin and Greek prove to them. It would be more creditable to learn to express themselves well, and write a good letter in their mother tongue. Nor can I approve the usual method of teaching them to write letters according to the absurd, stiff, formal rules of the editors of letters. By such means the style of those who possess a lively imagination is spoiled, and the dull and stupid not improved. In my opinion a child should never have letters written for him to copy, but be made carefully to read good models of letter-writing, and then draw up a letter himself and couch his thoughts in a polite and well-connected manner, while the master should show him the faults with mildness, and let him repeat his attempts till he succeeds.

varied, rhetorical, and raised ; such as allegories, orations, moral and religious discourses, and essays of the pathetic kind, together with the most beautiful and elevated parts of Holy Writ ; keeping to these till your voice has acquired flexibility, expression, and energy. After repeated and patient efforts in this way, you may proceed with success to reading and reciting pieces of poetry in different styles, setting out with those where there is least, and rising gradually to those where there is most of the tender, the impassioned, and the sublime. Need I add that all this should be practised in the frequent hearing, and under the kind animadversion of an experienced judge ?

But perhaps you think the practice too laborious and troublesome. Do you ? Go then, trifler, and be ashamed of thy folly. To neglect the study of thy native English, the skilful use of which joined to sentiment and knowledge would render thy conversation charming, and yet contentedly to puzzle thy silly head with learning a little imperfect French, which it is a hundred to one if ever thou shalt have occasion to use ! How preposterous and futile ! To the language last named I am no enemy ; I only blame its occupying so large a place in the female education of this country. For women of rank the fashion has made it necessary. But what can be more ridiculous than to see our city girls, not excepting the daughters of plain tradesmen and honest mechanics, taught for years together at great expense a smattering of that which soon after they leave the boarding-school is generally forgotten ; while they are left ignorant of the superior beauties and just pronunciation of their mother-tongue ?—*Fordyce.*

A knowledge of the French tongue is now so universal that it cannot be dispensed with in the education of a gentlewoman ; and indeed it opens a large field of entertainment and improvement to the mind. I believe there are many more agreeable books of female literature in French than in any other language ; and as they are not less commonly talked of than English books, you must often feel mortified in company if you are too ignorant to read them. Italian would be easily learned after French, and if you have leisure and opportunity, may be worth your gaining, though in your station of life it is by no means necessary.

As to the learned languages, though I respect the abilities and application of those ladies who have attained them, and who make a modest and proper use of them, yet I would by no means advise you, or any woman who is not strongly impelled by a particular genius, to engage in such studies. The labour and time which they require are generally incompatible with our natures and proper employments : the real knowledge which they supply is not essential, since the English, French, or Italian tongues afford tolerable translations of all the most valuable productions of antiquity, besides the multitude of original authors which they furnish ; and these are much more than sufficient to store your mind with as many ideas as you will know how to manage. The danger of pedantry and presumption in a woman, of her exchanging the graces of imagination for the severity and preciseness of a scholar, would be I own sufficient to frighten me

from the ambition of seeing my girl remarkable for learning.—*Chapone.*

It is of great importance for every one to speak and write their own language, correctly and elegantly. In order to this, young people should get an habitual but unaffected purity, correctness, and elegance of style in their common conversation; they should seek for the best words, and take care to reject improper, inexpressive, and vulgar ones. They should read the greatest masters of oratory, both ancient and modern, and observe their choice of words, their harmony of diction, and their method; they should never cease improving and refining their style upon the best models, till at last they become models of eloquence themselves, which by care it is in every man's power to be. If they set out upon this principle, and keep it constantly in their mind, every company they go into, and every book they read will contribute to their improvement, either by showing them what to imitate or what to avoid. Are they to give an account of any thing to a mixed company? Are they to endeavour to persuade either man or woman? This principle fixed in their minds will make them carefully attend to the choice of their words and to the clearness and harmony of their diction. Whenever they doubt of the propriety or elegance of a word, they should search the dictionary or some good author for it. So long ago as when I was at Cambridge, whenever I read pieces of eloquence, I used to write down the shining passages, and then translate them as well and as

elegantly as ever I could ; if Latin or French, into English ; if English, into French. Perhaps the best way to acquire a good style is to lay down a rule, to translate every day only three or four lines from any book in any language into the correctest and most elegant English that is possible. It cannot be imagined how this will insensibly form the style and give an habitual elegance without taking up more than a quarter of an hour a day. I am not of the opinion generally entertained in this country, that man lives by Greek and Latin alone ; that is, by knowing a great many words of two dead languages, which nobody living knows perfectly, and which are of no use in the common intercourse of life. Useful knowledge in my opinion consists of modern languages, history, and geography ; some Latin may be thrown into the bargain in compliance with custom and for closet amusement.

Chesterfield.

When the pupil begins to attend to English grammar, the order, connexion, and agreement of words in a sentence should be fully illustrated by attending to and explaining the rules of syntax. This part of grammar cannot be too much inculcated. The pupil should hardly pass a day without a proper exercise of this kind. Let him be frequently employed in turning verse into 'prose, and examples of bad English into good ; in pointing out the different constructions of the same word, and the various modes of expressing the same thought with propriety and elegance.

To neglect the English in a too early or too eager pursuit of any other language, especially the Latin, is a

fault that cannot be too much reprobated. The mother-tongue as the most easy and useful, at least in common life, is the first to be cultivated; and we may venture to say, that where it is not, a thorough knowledge of it is scarcely attainable. We therefore give it as our opinion, that where a liberal education is not intended, the two or three years usually spent in the Latin form would be much more usefully employed in English.—*Ash.*



A century or two ago, when almost every book that was worth reading was in Latin or Greek, all persons, who were educated with a view to improve their minds in any kind of literature, were under a necessity of being made thoroughly acquainted with those languages, which have therefore obtained the exclusive title of the *learned tongues*. At present the state of things is very different: almost all valuable knowledge is to be found in modern languages; and if a person communicates his thoughts to the public, it is in the same channel.

This change of circumstances ought certainly to make a change in our plans of education, and the only question is, *what* that change should be, and *how far* it should extend. That the study of the Latin and Greek tongues is still of great importance to persons of any liberal profession, cannot be denied, many of the books in which they must be conversant being written in them; and though it is true that we have translations of every thing that is most valuable from them, yet a person who has leisure and ability will not

be satisfied without having it in his power to judge of the accuracy of such translations, and of reading the originals himself, especially if they be admired for the excellence of their composition. Besides, it is absolutely necessary that Christian ministers should be well acquainted with the language in which the Scriptures are written. But as writing Latin is now of little consequence, even to a professed scholar, it seems unnecessary to insist upon it in a course of general education, any farther than it may be thought useful in order to a perfect knowledge of that language.

Nothing more is necessary with respect to Latin and especially Greek versification, in a course of instruction, than to be taught the rules of it. It can never be worth while to torment a hundred boys with making Latin verses for the sake of perhaps one of them, who may chuse to amuse himself in that way afterwards.

To persons in trade or manufacturers, the knowledge of Latin or Greek is certainly of no direct use; and yet if a man be intended to be any thing more than a mere tradesman or manufacturer, if it be wished that he spend any part of his time in reading, even in his own tongue, (which is certainly of the greatest consequence to every person, even in the lowest ranks of life, and especially to persons of any degree of opulence) some instruction in Latin is very useful. There is so much Latin in the English tongue, that a very accurate knowledge of the one can hardly be attained without some knowledge of the other. Also the learning of one language and the comparing it with another is a very useful exercise, and is an excellent

introduction to that most important knowledge, which relates to the accurate distinction of ideas which are expressed by words.

If languages be learned at all, it is best to apply to them at a time when the mind is not distracted with an attention to other things, and when the memory is in a proper state for retaining words. Both these circumstances sufficiently mark the season of youth as the most proper for the study of languages.

I prefer Latin to Greek for the purpose above-mentioned, because there is more of English in it, there are more helps for attaining the knowledge of it, and it is much less copious and consequently more easily attained. In common schools, therefore, I think it still right that the immediate object be learning Latin, but that advantage be taken of every mode and every opportunity of communicating as much useful knowledge along with it as possible.—*Priestley*.

You ask me whether I teach my boy Latin? I think the knowledge of it useful, though not so indispensably necessary as it was five hundred years ago, when no knowledge of the sciences could be acquired without Greek or Latin; whereas at present, those who understand perfectly French, English, and Italian, have opportunities of reading many works, which are at least equal if not superior, to those of the ancients. However I certainly intend to teach him Latin, though not till he is twelve or thirteen years old. Before that age the study of it would only be a useless fatigue to his mind; whereas when his understanding is enlarged,

he will very easily learn in eighteen months, what could scarcely, at an earlier period, be taught in six years by threats and commands.

My son being now thirteen years old will begin to learn Latin this autumn, and I am certain he will at seventeen understand it better than most men, not excepting those who are generally esteemed very good scholars. My method is attended with another, and in my opinion a very great advantage, the not disgusting my pupil with works which are really worthy of admiration. A boy who, having begun Latin at six years old, cannot read Virgil at twelve, has lost his time, though it is impossible for him to feel its beauties at that age. He learns it however by rote, and when he is eighteen, he will acknowledge the *Æneid* is a master-piece; yet he will feel it but weakly and at best without enthusiasm.

I have observed, the men who love reading least, are those who are commonly supposed to have received the best education; yet this is natural, for at fourteen they have read all the best authors without being sensible of their beauties, and only retain an irksome remembrance of them. This naturally leads men to suppose reading a fatigue, and they renounce it entirely, or read only inferior works which possess the charm of novelty, as they imagine they are acquainted with all other works, having learned them by rote in their infancy.

If your scholar shows no signs of a good understanding, do not aim at making him eloquent, for that will only render him pedantic, loquacious, and ridiculous.—*Madame de Genlis.*

Let a child be taught to read as soon as the infant faculties begin to exhibit symptoms of improvable expansion. His attention, active in the extreme, must fix on a variety of objects; let his book be one of those objects, though by no means the only one. Let no long confinement, and no severity of reprimand or correction attend the lesson. A little will be learned at the earliest age and with the easiest discipline, and the boy will soon learn to read with little pain to himself or others. He, on the other hand, who is retarded by the theoretical wisdom of his friends, till he is seven or eight years old, has this burdensome task to begin when habits of idleness have been contracted.

The being able to write English with ease and accuracy is an acquisition, which will serve to distinguish and adorn youth more than any of the accomplishments which are merely ornamental. I would comprehend in the plan of instruction in English, the doctrine of English versification as well as of prosaic composition. The various metres should be explained, and such a manner of reading them pointed out, as tends to display their beauty and their melody.

I would advance a step higher. I would endeavour to infuse into the elder boys not only a grammatical, but a critical knowledge of the language and its authors. The beauties and defects of style should be shown. The opinions of judicious critics on our poets, historians, orators, and moralists should be laid before them and discussed. They should be taught not to read every thing that falls into their hands, but

to select their books with judgment, and to assign their reasons for their preference. They will thus acquire not only grammatical accuracy, but taste, a quality which will furnish them during life with pleasure pure and refined.

It is a very desirable object in education to enable boys to speak well. There are many books written on the subject, and many rules are generally given to the student previously to his entrance on the practice. But I advise that these shall not be used, if used at all, till he shall have been a little while accustomed to the practice. Natural sense and natural taste, a good ear and well-formed organs of speech, under the guidance of a skilful living instructor, will effectually accomplish this purpose, without any painful attention to dry and unentertaining rules of art. Once in every week I advise that scholars of a proper age and qualifications shall rehearse, in the hearing of all the boys in a school seated in form as auditors, some celebrated passages from the best Latin or English writers. I disapprove the practice of school-boys speaking their own declamations, unless it be occasionally and as an honorary reward for a good composition. A fine piece of writing contributes greatly to facilitate a good utterance.

Modesty, whatever some dissipated and injudicious parents may think on the subject, is one of the most becoming graces in a boy. When he speaks in public, it is one of the first rhetorical ornaments that can be used. The best writers on the subject of rhetoric have prescribed the appearance of modesty even in men. It is not wonderful that the want of it in boys (and it must always be wanting where a theatrical manner is

adopted) should give disgust. A loud rant and a violent tone of voice can never please in a boy, unless indeed he is acting a play. But as few boys are sent to school to be prepared for a theatrical life, I think the theatrical manner ought to be exploded out of a school.

The greater part of instructors insist too much on action. Much action requires a degree of confidence unbecoming a boy, yet without that unbecoming confidence it will render the finest speech and the best deliverance ridiculous. I have been present on many public occasions when boys have spoken, and I never yet observed above one or two who used action without exposing themselves to the derision of the audience. Good-nature led them to conceal their displeasure from the boys, but it was evident to others. None seemed to have approved it but the more illiterate.

It is usual in many schools to act English plays. The exercise may possibly improve the boys in utterance, but there are many inconveniences attending it. The various preparations and the rehearsals break in greatly upon the time which ought to be spent in classical and grammatical studies. Nor is the loss of time the only evil. The boy's attention becomes engrossed by his part, which he is to perform before a large and mixed audience. The hope of applause, the dresses, the scenery, all conspire to captivate his imagination, and to make him loathe in comparison his lexicon and grammar. I am not sure that some moral corruption may not arise from several circumstances unavoidable in the representation. The theatrical mode of speaking, which has been acquired, has

seldom pleased the best judges. Perhaps some improvement may arise from acting a play of Terence or Sophocles; but I doubt whether a boy will be the better for emulating a stroller in a barn. The acting of boys is seldom equal to that of strolling players.

I wish to retain the practice of teaching boys to compose latin verse. But let me not be misunderstood. I agree with Mr. Clark, Mr. Burgh, and others, that when a boy is designed to fill a subordinate sphere in commercial or active life, to trouble him with latin versification, is to waste his valuable time. Such a mode of gaining an intimate knowledge of the classics is desirable to those only, who are to assume a profession or adorn a fortune. When the quantity of words is pretty well known, I have found it a very good method to place the words of one of Martial's Epigrams, or of any beautiful passage in the latin poets, out of their metrical order, and to require the scholar to form them into verses. I have likewise sometimes given him literal English translations from a Latin poet, written in lines corresponding to each line in the poet, and have desired him to translate them into latin verse. When this was done, the original was read and compared with the pupil's production.

A young student should be cautious not to talk on learned subjects unseasonably, lest he incur the appellation of a literary prater. And though I advise him to exercise himself in composition, yet I will also caution him against the itch of scribbling, or the love of writing without the pains of thinking. Let him never take the pen in hand till he has bestowed much time and deep thought on the subject. To the want of this

previous attention we owe the numerous productions, which disgrace letters, and die almost as soon as they are brought forth. Pretenders arise in every department and disgrace it. Let the liberal and solid scholar attend to the circumstances of time and place in the modest display of his attainments. It is unmanly timidity to conceal them on proper occasions ; it is ridiculous arrogance to obtrude them upon unwilling and injudicious observers.—*Knax.*

A boy under my care constantly mistook the names of four letters of the alphabet. I made a law for a week, that all the members of my family should not ask verbally at table for bread, meat, vegetables, and beer, but that each of these four letters should stand for one of these, and that they should send the proper letters to express what they wanted, and that in case of a mistake they should not have it. On the first trial my young scholar made two blunders, and went without half his dinner ; but by finding the necessity of learning the names of the letters in order to obtain his food, he was soon perfect in them, though he was thirteen years of age, and his friends despaired of his ever learning to read. After this one of the most intelligent of his school-fellows proposed cutting up some old books into words, and that whatever they had to say to him should be given to him in these printed words, properly arranged. This had an excellent effect, and in three months he read fluently and intelligibly, and of course comprehended what he read, which is not always the case.

When pupils are destined for the church they should certainly learn Hebrew. A minister of religion is inexcusable if unacquainted with the original language, in which the oracles of it were pronounced.—*Williams.*

At the age of fourteen, themes written in English and Latin should be exacted, with a proper attention to Dr. Samuel Johnson's practical precepts, by obliging the pupil to compose with celerity, as a means of introducing a facility and a quickness in the arranging his ideas. Correctness of thought and composition will be acquired by time and labour; but a slowness in the collecting and arranging ideas will ever attend the generality of persons, who have not from the beginning been necessitated, by the force of authority to use dispatch.

Some of the most elegant, forcible, and brilliant passages of the poets may form part of the exercises of the pupil, who should be made to repeat them aloud. If there are more than one pupil, one day in the week may be allotted for this purpose; but I would entirely prohibit the acting of plays for these reasons; it requires more confidence than a young person ought to have to acquit himself with spirit, in the character of an actor; and such exercises induce a swelling bombast stile in speaking, with an unnatural gesture and action. The stage-actors are of all persons the worst models of oratory; they would meet with no admiration did they not outstep the modesty of nature; and our tastes are so vitiated by these representations, that a pupil would lose the applause he deserved, did he condescend to excellence.

That wrangling disposition, that readiness to oppose the sentiments and opinions of others, and to engraft our fame, not on having illustrated some useful truth, but in the defeat of an antagonist, even at the expense of our integrity, like all other vices, lies in the defects of education. Logic, which is undoubtedly a necessary part of tuition, as it can alone enable us to defend ourselves against the wiles of sophistry, will necessarily make us adepts in the defence of error. In the attic entertainments of these days a pert vivacious quickness carries away the triumphs due to wit ; a sarcastic censoriousness takes place of honest satire ; and sophistry, the most detestable of all human arts, finds in the applause of fools and knaves a reward for the abuse of reason, and the injury of truth.

To prevent young persons from falling into these depravities, we must endeavour to convince them that true wit is ever on the side of good-nature and virtue, and that honest satire never wounds but with a view to amend. We must inform them that sublime geniuses, though they perceive the ridicule of things, do not delight in it, for truth and beauty are their pursuits. We must by example, as well as by precept, discourage every attempt at ill-natured raillery and censure. Instead of bestowing lavish praise on our pupils for conducting themselves with address in their debates, we must measure our approbation by the importance of the truths they have defended. We must expatiate on the beauty of that modesty and gentleness in youth, which makes them backward in contradicting, except where the interests of Truth demand their interposition. We must give a critical attention to

the manner of their conducting debates, and reprove or commend in proportion as they have showed patience in attending to the arguments of their opponents, as they have showed softness or the contrary, in the words they have made use of, or as civility and goodwill, or rudeness and disrespect, have prevailed in the tenor of their deportment.—*Macaulay*.

Even the best system of logic, considered only as the art or instrument of disputation, is more likely to confound truth than discover it. A public logical disputation resembles much the practice in former times of seeking truth by single combat. He that was most dextrous in the use of his weapons, whether a true or false knight, always proved victorious. Logic, I think, might as well have marched into oblivion with knight-errantry, jousts, and tournaments. Nevertheless, if I divest logic of its Aristotelian jargon, if I call it the art of thinking, not of wrangling, or rather if I call it not an art but a science, the knowledge of myself, of the origin and progress of my own ideas, a system of logic will then appear a delineation, a chart of the human understanding, and consequently an object highly deserving my attention.

But suppose it to be of no use as an instrument of investigation, it is universally considered as a branch of academical learning; no young gentleman therefore would run the risk of appearing ignorant of logic as an art, its terms, and construction.—*Berkenhout*.

It is well for children not to write their compositions or themes themselves, but to dictate them to others, as this will prevent their spoiling their hand-writing before it is formed, and also accustom them to dictation, which will make them converse more fluently.

Wollstonecraft.

In learning to read aloud, the pupil should stand at the distance of two or more yards from the hearer ; and then the young scholar will soon find that she is not understood unless she expresses herself with clear articulation. The teacher should be supplied with a duplicate of the book, that she may not be necessitated to look over the shoulder of her pupil.—*Darwin.*

If you attempt to teach children science, commonly so called, it will perhaps be found in the sequel, that you have taught them nothing. You may teach them like parrots to repeat, but you can scarcely make them able to weigh the respective merits of contending hypotheses. Many things that we go over in our youth, we find ourselves compelled to recommence in our riper years, under peculiar disadvantages. The grace of novelty they have for ever lost. We are encumbered with prejudices with respect to them, and before we begin to learn, we must set ourselves with a determined mind to unlearn the crude mass of opinions concerning them, that were once laboriously inculcated on us. But in the rudiments of language it can

scarcely be supposed that we shall have any thing that we shall see reason to wish obliterated from our minds.

The age of youth therefore, seems particularly adapted to the learning of words. The judgment is then small, but the memory is retentive. In our riper years we remember passions, facts, and arguments; but it is for the most part in youth only that we retain the very words in which they are conveyed. Youth easily contents itself with this species of employment, especially where it is not enforced with peculiar severity. Acquisitions that are insupportably disgusting in riper years, are often found to afford to young persons no contemptible amusement. It is not perhaps true, that in teaching languages to youth we are imposing on them an unnecessary burthen. If we would produce right habits in the mind, it must be employed. Our early years must not be spent in lethargic indolence. An active maturity must be preceded by a busy childhood. Let us not then from a mistaken compassion to infant years, suffer the mind to grow up in habits of inattention and irresolution.

One of the arts that tend most to the improvement of human intellect is the art of language; and he is no true friend to his species, who would suffer them from neglect to fall back from their present state of advancement in this respect into a barbarous and undisciplined jargon. But it is perhaps impossible to understand one language, unless we are acquainted with more than one. It is by comparison only that we can enter into the philosophy of language.

As the words in latin composition are not arranged

in a philosophical or natural order, the mind is obliged to exert itself to disentangle the chaos, and is compelled to yield an unintermitted attention to the inflection. It is therefore probable, that the philosophy of language is best acquired by studying this language. Practice is superior to theory, and this science will perhaps be more successfully learned, and more deeply imprinted by the perusal of Virgil and Horace, than by reading a thousand treatises on universal grammar.—*Godwin.*

* We are convinced that the business of learning to spell is made much more laborious to children, than it need to be ; it may be useful to give them five or six words every day to learn by heart, but more only loads their memory, and we should at first select words of which they know the meaning, and which occur most frequently in reading or conversation. The alphabetical list of words in a spelling-book, contains many which are not in common use, and the pupil forgets these as fast as he learns them, particularly as it is impossible for them to understand most of the explanations. We have found it entertaining to children

* The authors of "*Practical Education*" have recommended a new method of teaching children to read, by placing dots or accents over the vowels according to their different sounds. Though this might greatly facilitate their first learning, yet after having been accustomed to such aids they would probably find it very difficult to read books not so marked. I do not however, pretend to decide on the merits of this invention, not having seen it practised. As it is impossible to convey a just idea of this method without extracting the whole chapter, I shall refer those who may wish to adopt it to the original work.—*Ed.*

to ask them to spell any short sentence as it has been accidentally spoken, "Put this book on the table."

Ask a child how he would spell those words if he were obliged to write them down, and you introduce into his mind the idea, that he must learn to spell before he can make his words and thoughts understood in writing. It is a good way to make children write down a few words of their own selection every day, and correct the spelling ; and also after they have been reading, whilst the words are yet fresh in their memory, we may ask them to spell some of the words which they have just seen ; by these means, and by repeating at different times in the day those words which are most frequently wanted, their vocabulary will be pretty well stocked without its having cost them many tears. When young people begin to write, the greatest care should be taken to look over their writing, and to make them correct every word in which they have made a mistake ; because bad habits of spelling once contracted can scarcely be cured.

Children pay the strictest attention to the analogies of the language that they speak. Where verbs are defective and irregular they supply the parts that are wanting with wonderful facility according to the common forms of other verbs. They make all the verbs regular, " I goed, I writed, &c." By a proper application of this faculty much time might be saved in teaching children grammar. By gentle degrees they may be taught the relation of words to each other in common conversation, and the eight parts of speech may be introduced to their acquaintance without disgusting them with a dry unintelligible grammar. A

child can comprehend, that in a sentence, when something is done something or somebody must do it, and he will distinguish with much facility the word in any common sentence which expresses the action, i. e. the verb, from that which denotes the agent, i. e. the substantive or pronoun. These lessons in English grammar should at first be very short, and the tutor should not put on any unpropitious gravity of countenance; and if the child forgets the lessons, we should pardon his forgetfulness, and patiently repeat the same exercise several days successively. A few minutes for each lesson will at first be sufficient. The teacher should ask the child some easy familiar questions, to see if he understands him, and if he makes any mistakes, it is very imprudent to make a sudden exclamation, as it would make him confused next time he is questioned. Indeed though a child makes a wrong answer, you may perhaps be able to discover that he understands your explanation. Thus a boy was asked to point out some word (i. e. pronoun) that stood in the place of a substantive, and he fixed on the word "Sir" which stands in the place of man, and this showed he understood the rule.

A child should be for some weeks accustomed to distinguish an active verb and its agent or nominative case from every other word in a sentence, before we attempt to advance. The objects of actions are the next class of words that should be selected. When a child has been patiently taught in conversation to analyse what he says, he will take great pleasure in the exercise of his new talent. He will soon discover that the cause of the action sometimes precedes and some-

times follows the verb, as "John beats Thomas," or "Thomas is beaten by John." He may with little difficulty be taught that a verb active shows us first the person or thing which performs the action, and that the verb passive represents in the first place the person or thing upon whom the action is performed, and also that the nominative case to a passive verb, becomes the accusative case to a verb active, as "Schoolmasters are plagued by boys." We need not however, be in any hurry to teach our pupil the names of the cases. For instance, he may be told the verb means only the word, or the principal word in a sentence. A child should be permitted to make his own observations concerning grammar, without fear of the preceptor's peremptory frown. Forcing children to learn any art or science by rote, without permitting the exercise of the understanding, must materially injure their powers both of reasoning and invention.

When a boy is well acquainted with the different parts of speech from conversation, he may begin Latin.* Omitting some of the theoretic or didactic parts of the grammar, which should only be read, and which may be explained with care and patience, the whole of the declensions, pronouns, conjugations, the list of prepositions, and conjunctions, and interjections, some adverbs, the concords and common rules of syntax, may be comprised with sufficient repetitions in about two or three hundred lessons of ten minutes each, i. e. ten minutes ap-

* This is merely the outline of Mr. Edgeworth's method of teaching Latin. Those parents, who may wish to pursue the same plan, may consult the original work.—*Editor.*

plication of the scholar in the presence of the teacher. Forty hours! Is this tedious? Forty hours is surely no great waste of time. A short sentence should be translated from Latin into English at every lesson; so that this forty hours is not spent merely in the labour of getting jargon by rote, but each day some slight advance is made in the knowledge of words and in the knowledge of their combinations. What we insist upon is, *that nothing should be done to disgust the pupil*: steady perseverance with *uniform gentleness* will induce habit, and nothing should ever interrupt the regular return of the daily lesson. If absence, business, illness, or any other cause prevent the attendance of the teacher, a substitute must be appointed: the idea of relaxation on Sunday, or a holiday should never be permitted.

Great attention should be paid to the manner in which boys repeat their lessons. The whining tone and convulsive gestures often contracted by boys during the agony of repeating their long lessons, are not likely to be advantageous to the rising generation of orators. After a pupil has learned to speak ill, he *may* be taught to speak well, but the chances are against him; and why should we have the trouble of breaking bad habits? It is much easier to prevent them. It is in vain to expect that a boy should speak well in public, who cannot in common conversation utter three connected sentences without a false concord or a provincial idiom.

Boys should not be ignorant of the logical forms of argumentation, and it may, as they advance in the knowledge of words, be a useful exercise to resist the

attacks of sophistry. No ingenuous person would wish to teach a child to employ them. As defensive weapons it is necessary that young men should have the command of logical terms, as offensive weapons these should never be used. They should know the evolutions, and be able to perform the exercise of a logician, according to the customs of the times, according to the usage of different nations; but they should never attach any undue importance to this technical art: they should not trust to it in the day of battle.

Some people in arguing with children teach them to be disingenuous by the uncandid manner in which they proceed; they show a desire for victory rather than for truth; they state the arguments only on their own side of the question, and they will not allow the force of those which are brought against them. Children are thus piqued instead of being convinced, and in their turn they become zealots in support of their own opinions; they hunt only for arguments in their own favour, and they are mortified when a good reason is brought on the opposite side of the question to that on which they happen to have enlisted. To prevent this we should never argue or suffer others to argue for victory with our pupils; we should not praise them for their cleverness in finding out arguments in support of their own opinion, but we should praise their candour and good sense when they perceive and acknowledge the force of their opponents arguments. They should not be exercised as advocates but judges: they should be encouraged to keep their minds impartial, to sum up the reasons they have

heard, and to form their opinion from these without regard to what they may have originally asserted. We should never triumph over children for changing their opinions.—“ I thought you were on *my* side of the question ;” or, “ I thought you were on the other side just now !” is sometimes tauntingly said to an ingenious child, who changes his opinion when he hears a new argument. You think it a proof of his want of judgment that he changes his opinion in this manner, that he vibrates continually from side to side ; let him vibrate ; presently he will be fixed. Do you think it a proof that your scales are bad, because they vibrate with every additional weight that is added to either side ?

Preceptors who imagine that it is necessary to put on very grave faces, and to use much learned apparatus in teaching the art of reasoning, are not so likely to succeed as those who have the happy art of encouraging children to lay open their minds freely, and who can make every pleasing trifle an exercise for the understanding. If it be playfully pointed out to a child that he reasons ill, he smiles and corrects himself ; but you run the hazard of making him positive in error, if you reprove or ridicule him with severity. It is better to seize the subjects that accidentally arise in conversation, than formally to prepare subjects for discussion.

Many ladies show in general conversation the powers of easy raillery joined to reasoning, unincumbered with pedantry ; and if they would employ these talents in the education of their children, they would probably be well repaid for their exertions.—*Edgeworth.*

So far are young women in the middle ranks of life from having sufficient opportunities for the acquisition of foreign literature, that they have seldom time enough to possess themselves of all that valuable knowledge which the books of their own country so abundantly furnish, and the acquisition of which would be so much more useful and honourable, than the paltry accession they make by hammering out the meaning of a few passages, in a tongue they but imperfectly understand, and of which they are likely to make no use.

It is no worthless part of education to study the precise meaning of words, and the appropriate signification of language. For this end I know no better method than to accustom young people very early to a habit of defining common words and things; for as definition seems to lie at the root of correctness, to be accustomed to define English words in English, would improve the understanding more, than barely to know what these words are called in French or Italian. Or rather the use of learning other languages is because definition is often involved in etymology; that is, since many English words take their derivation from foreign languages, they cannot be so accurately understood without some knowledge of these languages; but precision of any kind, whether moral or philological, too seldom finds its way into the education of women. With correct definition they should also be taught to study the shades of words, and this not merely with a view to accuracy of expression, but to moral truth.

More.

The usual method of teaching children to read by syllables, consisting of two or three letters, without meaning and connection, I strongly disapprove of, as it is impossible children should derive any pleasure from what conveys no ideas. Some plain truths, conveyed in words of two, three, or four letters, should be carefully selected, and these should be perfectly intelligible to his infantine capacity. With regard to the article of spelling, the method I propose is this: As soon as my pupil has finished his portion of reading, I shut the book, and ask him to spell three or four of the words he has just read. It is astonishing how soon he learns by these means to appropriate letters to sounds, and the pleasure he takes in so doing is great, because he daily sees his own improvement; whereas by the method of learning by heart ten or twelve words, and then spelling them to his master, a child is teased and tormented to little purpose, and has no measure of his own progress. At first perhaps, this method has the appearance of being easier, but in fact it is neither so easy nor so solid. The one boy knows what his master will ask him, and spells from that previous knowledge; the other spells from sound and idiom, which is the mode he must pursue all his life.

The custom established in schools, of obliging scholars to learn the grammar by heart, is much to be deprecated. I would recommend that no child should study a foreign language, till he can both read and write his native tongue with ease and fluency, and thoroughly understand it. When he was to begin a

foreign language, I would procure a grammar and dictionary, and instead of labouring a twelvemonth in getting the former by heart, he should read it once or twice, merely to acquire some little insight into the nature of the language. I would then procure for him the works of the best writer in that language, and we would translate one of the easiest passages, making due references to our grammar and dictionary. The next morning we would re-translate the same passage back again into its original language, which we would compare and correct by the original text. This translation and re-translation, increasing gradually the quantity, we continue to practise till we become masters of the language ; never omitting a single day, how small soever the portion. It should be remembered that as we increase in knowledge, the version of one day is not re-translated till three or four days interval, in order that the pupil may not translate as it were by rote. By these means the language is learned not only with greater facility, but to much greater perfection ; for thus the scholar acquires a knowledge of the peculiar cast of the language, and the particular points in which it differs from his own. One advantage attending this system of translation is, that the pupil cannot suffer from the ignorance of his tutor, both of them having the best possible standard for their guide. Nor is it perhaps a matter of small importance, that the tutor is improving himself at the same time that he is instructing his pupil ; and I am certain that the appearance of studying one's-self tends much to increase the love of study in youth. Ascham says, that queen Elizabeth never took a grammar in her hand

after having learned to decline the nouns and verbs, but by thus translating and re-translating Demosthenes and Isocrates, and some part of Tully daily, for the space of a year or two, she attained a perfect knowledge of the Greek and Latin tongues.—*Northmore.*

To read a book, without understanding half its contents, can scarcely be called reading; it is in fact, merely turning over the leaves, and deserves the appellation vulgarly applied in France, to readers of a more advanced age, who are said to amuse themselves with *thumb-reading*.* Many people read in no other manner; and I doubt not this habit arises from having in infancy and youth read books above their comprehension, of which therefore they were obliged when reading alone, to pass over the greater part, or of which that part if read at all, was to them totally lost. To obviate this, previous to putting a new book into the hands of a child, I would select such words as he might not understand, and write short and simple definitions of them adapted to his age and capacity. At first a single definition should be read to him, and the child be asked whether he understands it. Should he say yes, he may be asked to repeat the sense, not in the terms or expressions used, but in his own words; in which he should be assisted, corrected, and encouraged. This may serve as a first lesson. The next day he should again be questioned relative to the same definition, which if he remember he may pass on to a second, and so continue. In this exercise, two things

* Lire du pouce.

are very essential, the first not to be in a hurry, but to render the lessons agreeable to the child by making them short; the second, not to teach the child a single definition by rote, lest he repeat it like a parrot without understanding it: an inconvenience to avoid which, it would be well to vary the expressions, giving him the sense annexed to each of the definitions in other words. At first the child will be very timid, and much embarrassed, when called upon to express in his own words that of which he only retains the sense. But he should be caressed, encouraged, and praised; nor should any thing be neglected that can conciliate and attach him to this exercise. Thus, in the course of a fortnight, the first difficulties being vanquished, his lessons will become agreeable and amusing.

Madame de Genlis.

It is justly expected from every author, that he write with grammatical accuracy, and there are several literary societies in Europe, whose object is the purity of their written language. Pronunciation and the management of the voice in speaking or declaiming, are also objects of high importance, as they are not of mere private concern, since public speakers have considerable influence on the welfare of communities and nations; yet it is commonly left to the industry of individuals to improve their pronunciation, parents thinking they have done enough, if they see that their children are not tongue-tied, when they come into the world. This negligence is inexcusable, and hence it is, that we scarcely find one person in ten who possesses a regular, just, and pleasing enunciation.

Another fault, which appears to me of equal importance, is weakness of the lungs. The source of this defect, arises chiefly from the physical education of children : we are continually prohibiting our children from speaking loud in the house, because fashion brands it with the name of rudeness ; and thus we neglect to exercise and improve their chest and lungs.

The best, and most general remedy for this is, *reading aloud and declaiming in the open air*. On a sultry day, we wish to refrain from violent bodily exertion, yet would not doze away our valuable time : these then are our resources. A shady spot in our place of exercise is appropriated to this purpose : We take our seats at one end of a walk, a hundred and fifty paces long, every ten paces of which is marked by a post or stone, so as to give fifteen different stations for the reader. The master provides a good and entertaining book ; perhaps travels, an oration, a poem, or a play, according as he wishes to exercise the reader in narrative, declamation, verse, or dialogue. The exercise then commences. The reader repairs to the first, second, third, or some other station, proportioned to the strength his organs have acquired by practice, and according to the calmness of the weather. All the rest are attentive to detect faults in his pronunciation or delivery. When the reader has finished a period he stops, and if the audience have not heard it plainly, they cry out, “ indistinct ! unintelligible ! ” on which he must exalt his voice, or take a nearer station. If, on the contrary, his delivery be just and clear, they applaud him by clapping their hands. If his voice be louder than is necessary for the distance he has chosen, they make signs to him to take a remoter station.

If it be possible to render the organs of speech more perfect, and strengthen the lungs by means of exercise, this is certainly the proper mode. For here no assistance is derived from the walls of a room, but all is effected by the organs themselves; and the greater the energy employed, the more distinctly will each syllable be pronounced. Attention must also be paid to strength and clearness of tone, with which precipitancy is wholly incompatible.—*German.*

In the present enlightened age, a critical and accurate knowledge of the English language should be considered as a necessary and important object, in the education of both sexes. It is generally allowed that a great degree of proficiency can never be attained in the study of our native tongue, without the knowledge of some other language with which it may be compared, and it is said that boys spend so many years in the acquisition of Latin and Greek, principally with a view to improving them in language, style, and composition.

But while this appears to be the chief, if not the only object in the education of boys, it is almost entirely neglected in the education of girls. Some writers even doubt the propriety of the latter learning any foreign tongue, or at most would only permit them to learn French in conversation, by being placed under a French governess almost before they can speak English; but I think few mothers would choose to intrust their daughters to the care of a foreigner, merely that they may attain perfection in this one accomplishment.

Women not being destined for the learned professions, I readily grant it would in general be a great loss of time were they to learn the dead languages ; but if it be an advantage to boys to learn Latin grammatically, I would recommend that girls should be taught French in the same manner, not only for the sake of reading and speaking it, but because it is impossible to acquire clear ideas of the rules of grammar, without making a practical use of them ; and this we cannot do in our native tongue, because we can speak and write it without any such assistance.

Grammar being an abstract science, children and very young people will seldom make much progress in the more abstruse parts : but if they be well grounded in the practical parts during their youth, they may with ease resume the study in riper years, should they be desirous of improving their style.

Grammar is often considered as too dry a study for children, and on this account I understand many French masters do not wish to begin with their pupils till they are about ten years old ; but after that time I think it may be highly useful to exercise their mental faculties in some such way ; for I am not of the opinion of those writers who would teach children every thing by play.

In the common mode of educating girls, it is chiefly the memory and the imitative faculties that are called into action, which may be one reason why so many young women are unable to fix their attention to any serious subjects when grown up. But if girls were educated in the same manner as boys, and were obliged to exercise their minds in the study of grammar and

the mathematics, there is little doubt but that their reasoning powers would be equally strong.

A child can hardly be expected to make much progress in a foreign tongue without a daily lesson. If therefore a French master be employed, he should rather attend his pupils half an hour every day for the first twelvemonths, than only give them three lessons a week of an hour each.

Perhaps the following remarks, chiefly collected from the experience of persons in the habit of teaching, may not be unacceptable to those mothers who may wish to instruct their daughters in French.

Before children begin a foreign language, they should be able readily to distinguish the different parts of speech in their own, and be acquainted with the more simple rules of syntax, such as that the pronoun and verb should agree in number and person, the difference between the nominative, dative, and accusative cases, when the subjunctive mood should be used, &c. It would also greatly facilitate their learning French, if in teaching them English grammar the moods and tenses were called by the same names as those used in the French grammar, from which it is intended they should learn. Those who compare the conjugations of the verbs in most English grammars with those of *Chambaud*, will be aware how much children must be perplexed to distinguish the tenses when they begin to learn French.

They should be particularly taught that we have no tense in English that exactly corresponds with the French imperfect, "*I was eating*," or, "*I was in the habit of eating*," or "*used to eat*:" and the difference

between that and the preterite, or perfect definite, "*I ate*," should be explained to them, which would prevent the blunders young scholars commonly make between these two tenses in writing French. Perhaps the names of the tenses in *Wailly's French Grammar* might be found very eligible in teaching both languages, as they partly illustrate the use of the tenses.*

The first thing to be attended to in teaching French, is to make the scholars perfect in the declension of the pronouns, and the conjugations and inflections of the verbs; their speaking well almost entirely depends on their being well-grounded in this part of the grammar. For this purpose, instead of giving them tasks to write by themselves, when they may constantly have recourse to the dictionary and grammar without ever making themselves perfect in the rules, they should be exercised every day in verbally declining the pronouns and conjugating the verbs in all their different forms, according to the examples in the beginning of the last edition of *Chambaud's Exercises*. To be certain the scholars understand the rules, the master should never give them a new lesson till they are perfect in the last, and should also vary the questions, and use different verbs of the same conjugation; which will prevent their answering by rote.

* Before the scholars have *Chambaud's* grammar put into their hands, the grammatical names of the cases of nouns and pronouns should be added wherever he speaks of the 1st, 2d, 3d, or 4th, states. Young people should certainly be accustomed to the terms commonly used by grammarians, and indeed were they made acquainted with the derivation of the words nominative, genitive, dative, and accusative or objective, this would give them a much clearer idea of the nature of the cases, and how they ought to be employed.—*Editor.*

That the scholars may acquire a stock of words at the same time that they are learning the inflections of the verbs, they should get by heart a few French nouns every day ; and it would greatly assist them in remembering the genders, if some of those adnouns which are entirely different in the masculine and feminine were added to each noun, such as, *un beau livre, une belle maison, son vieux chapeau; sa vieille table, &c.* They should also construe or translate a few lines of French daily, and be required to go over the last day's lesson before they begin a new one.

When the scholars begin to write French, instead of setting them to read over the rules of the syntax by themselves, the master should at first explain them in conversation, varying his expressions till he is certain his scholars comprehend him ; and when they commit blunders in any particular rule, he should continue to exercise them in it till they are perfect.

Having gone once through Chambaud's Exercises in this way, they should read the syntax with the master, and then be required to find out the rules for themselves.

No person should attempt to correct French without having a complete knowledge of the language, lest they lead their scholars into errors. They had better therefore procure the French edition of *Chambaud's Exercises*, which is intended for the use of English ushers at schools ; but where that cannot be had, Mr. Northmore's plan for teaching Latin may be found useful.*.

* See page 190.

I believe the most eminent masters do not suffer their scholars to begin to speak French till they have made some progress in the language, and are somewhat acquainted with the idioms; for if bad habits are once acquired, it is almost impossible to break them. The following is Chambaud's opinion on this subject :

“ It is a great abuse introduced in most schools, to
 “ force beginners to speak nothing but French among
 “ themselves. They of necessity must either speak
 “ wrong (even supposing that they have a competent
 “ stock of words and expressions, for it is the utmost
 “ absurdity to pretend that they will learn them by
 “ guessing) or condemn themselves to silence. The
 “ first cannot but be very detrimental to them, since
 “ they thereby accustom themselves to a barbarous
 “ broken French, which is no language at all, and
 “ cannot be worn out without infinite pains. The
 “ second is still worse, for it hinders them from dis-
 “ closing freely their own thoughts, and straightens in
 “ some measure their understanding; but, above all,
 “ gives them the utmost aversion to the language, their
 “ books, and master, to prevent which too much care
 “ cannot be employed.

“ It is amazing to see how apt people are to de-
 “ ceive themselves, and how easy to be imposed upon
 “ by designing crafty men, who improve the general
 “ simplicity to their own private gain. To this is
 “ owing the abuse I am complaining of. The gene-
 “ rality of people being incapable to reflect duly upon
 “ the nature of a language and the faculties of the

“ human mind, have hardly put their children to the
“ study of the French language, than they expect them
“ to speak it before they have learned how to speak ;
“ and in case they do not, never fail to tax the master
“ either with incapacity or neglect of his business.

“ The masters, on the other hand, being at a loss
“ to satisfy those unreasonable expectations, and know-
“ ing not what to contrive for forwarding their boys,
“ presently begin by making them learn words, dia-
“ logues, and phrases, and labour hard to beat into
“ their heads as many common sentences as they can,
“ pretty nearly after the same manner as parrots are
“ instructed. And, as has been hinted before, the ab-
“ surdity is even carried so far in some schools, as to
“ confine the poor boys, under all sorts of penalties
“ and punishments, to the talking nothing else but
“ French : the consequence of which is, they acquire
“ the knack of talking a gibberish which nobody can
“ make any thing of. The ignorant parents, charmed
“ however with the show their children make of their
“ learning, think them great proficient in the French
“ tongue : they recommend the school as one of the
“ best for learning, and so the master gets his ends ;
“ but in truth the poor boys know nothing of French,
“ and the parents are deceived and imposed upon.

“ One may daily see in schools young lads, who
“ have been learning French for five or six years, and
“ who pass with some for good scholars, on account of
“ that readiness with which they express themselves ;
“ but they observe no concord at all, cannot so much
“ as make the adnoun agree with the noun, are ut-
“ terly incapable of writing four lines, or even to

“ make sense of half a page of a common French
“ book ; in short, they know no more than the words
“ and phrases of their own book. Can this be called
“ knowledge of a language, without perverting our
“ ideas of things, and renouncing our own sense and
“ understanding ? Whereas studying half of that time,
“ in the manner I propose, would have made them
“ perfect masters of the language, and enable them to
“ converse and correspond with foreigners upon all
“ subjects.

“ As to the time, therefore, that children must be
“ put to the speaking French, these rules, in my
“ humble opinion, ought to be strictly observed. First,
“ that they should have a sufficient stock of words, and
“ even of ways of speaking, to express themselves ;
“ and, beside, that they should be capable of using
“ them according to the genius of the language. In
“ the next place, that they should not be suffered to
“ speak French too soon among themselves without
“ somebody with them to correct them. Therefore,
“ when a master finds a boy capable of speaking
“ French under these two limitations, I would have him
“ discourse himself with him, in a way suitable to his
“ capacity, doing it at first in the same sentences and
“ expressions that he has learned in his forms of
“ speech, changing only the order of the construction,
“ but keeping the same words. Moreover, in schools
“ a teacher should, twice or thrice a week, spend
“ some time in exercising his scholars in the speaking
“ of French, conversing in an easy and friendly
“ manner with them, asking the youngest questions
“ within their reach, helping them to make their

“ answers, requiring from those that are more forward
“ descriptions and recitals of what they have heard,
“ seen, or read, and speaking nothing but French to
“ the forwardest and most perfect in the language, nor
“ suffer them to speak English, except those who
“ cannot discourse with them in French. It is after
“ this manner, boys will be effectually brought to the
“ speaking of French, and not at all by using them-
“ selves to the aforesaid gibberish that prevails in
“ schools.”—*Preface to Chambaud's Grammar.*

When those young persons, who are taught French by their parents or an English governess, have made sufficient progress in the language to begin to speak it, I would advise their taking a few lessons of a foreigner, which would improve their pronunciation, and put them in a right method; after which they may be permitted to converse among themselves. A few lessons in pronunciation, when first they begin French, might also be very useful.

In families where a French master does not attend, instead of exercising the young people in conversing in French, by which they may acquire bad habits, it is an excellent method to procure an English translation of some easy French plays or dialogues, as “ *The Children's Friend*,” or “ *The Theatre of Education*,” which they should render into French off hand, without referring to the dictionary or grammar, while their mother or governess consults the French edition, assisting them when at a loss, and correcting any faults they may commit in the grammar or idioms.

As most young persons have but few opportunities

of writing from their own invention, they may be exercised in orthography both in French and English by writing down what the master shall dictate to them, either from his own imagination, or by reading some book very slowly, and pausing at every comma. This would be particularly useful in French, as some tenses of the verbs sound so much alike, that a scholar must have made a considerable progress in the language to write it correctly. If any word be spelled wrong, care should be taken to repeat it again and again, till the scholar is quite perfect.

To improve young people in English composition, it is an excellent method to give them a short story or essay, written by a good author, and desire them to read it over carefully once or twice, and return the book, or it may be read to them. The next day they should write down as much of it as they can remember, endeavouring to imitate the author's style and manner. Their production should then be compared with the original, and where they have committed any fault against grammar or the idiom of the language it should be pointed out.—*Editor.*

CHAPTER XVII.

Poetry, Mythology, Choice of Books.

That wise and judicious philosopher, Plato, banished poetry from his commonwealth, not thinking such works proper to be put into the hands of youth,

without proper precautions to prevent the dangers that might arise from them. Cicero plainly approves of his conduct, and, supposing with him, that poetry contributes only to the corruption of manners, to enervate the mind, and strengthen the erroneous prejudices arising from a bad education and evil examples, seems astonished that the instruction of children should begin with them, and the study of them be called learning, or liberal education. St. Augustin, after quoting a passage from Terence, in which a young man encourages himself to wickedness and impiety, by the example of Jupiter, complains, that under pretence of improving his talents and learning Latin, he was set to read idle fables and filthy stories, which, though not more adapted to teach him Latin, than any other subjects, were calculated to give birth to the depravity they describe.—*Rollin.*

And here I think I have a fair occasion given me to consider the question, which has often been debated in conversation, viz. Whether the teaching a school full of boys to learn Latin by the heathen poets, as Ovid in his epistles, and the silly fables of his *Metamorphoses*, Horace, Juvenal, and Martial, in their impure odes, satires, and epigrams, &c. is so proper and agreeable a practice in a christian country ?

I grant the language and style of those men who write in their own native tongue, must be more pure and perfect in some nice elegancies and peculiarities, than modern writers of other nations, who have imitated them ; and it is owned also, that the beauties of

their poesy may much excel; but in either of these things boys cannot be supposed to be much improved or injured by one or the other.

It shall be confessed too, that modern poets, in every living language, have brought into their works so many words, epithets, phrases, and metaphors, from the heathen fables and stories of their gods and heroes, that in order to understand these modern writers, it is necessary to know a little of those ancient follies; but it may be answered, that a good dictionary, or such a book as the Pantheon, or history of those gentile deities, &c. may give sufficient information of those stories, so far as they are necessary and useful to school-boys.

I will grant yet further, that lads who are designed to make great scholars or divines, may, by reading these heathen poets be taught better to understand the writings of the ancient fathers against the heathen religion; and they learn here what ridiculous fooleries the gentile nations believed as the articles of their faith, what wretched and foul idolatries they indulged and practised as duties of religion, for want of the light of divine revelation. But this perhaps, may be learned, as well either by the Pantheon, or some other collection at school; or after they have left the school, they may read what their own inclinations lead them to, and whatsoever of this kind may be really useful to them.

But the great question is, Whether all these advantages which have been mentioned, will compensate for the long months and years that are wasted among their incredible and trifling romances, their false and

shameful stories of the gods and goddesses and their amours, and the lewd heroes and vicious poets of the heathen world? Can these idle and ridiculous tales be of any real and solid advantage in human life? Do they not too often defile the mind with vain, mischievous, and impure ideas? Do they not stick long upon the fancy, and leave an unhappy influence upon youth? Do they not tincture the imagination with folly and vice very early, and prevent it from all that is good and holy?

Upon the whole survey of things it is my opinion, that for almost all boys who learn this tongue, it would be much safer to be taught latin poesy (as soon and as far as they can need it) from those excellent translations of David's Psalms, which are given us by Buchanan in the various measures of Horace; and the lower classes had better read Dr. Johnston's translations of these psalms, another elegant writer of the Scots nation, instead of Ovid's epistles; for he has turned the same psalms, perhaps with greater elegance, into elegiac verse, whereof the learned W. Benson, Esq. has lately published a noble edition; and I hear that these psalms are honoured with an increasing use in the schools of Holland and Scotland. A stanza or a couplet of these writers would now and then stick upon the minds of youth, and would furnish them infinitely better with pious and moral thoughts, and do something towards making them good men and Christians.

But lest it should be thought hard to cast Horace and Virgil, Ovid and Juvenal, entirely out of the schools, I add, if here and there a few lyric odes or

pieces of satire, or some episodes of heroic verse, with here and there an epigram of Martial, all which shall be clear and pure from the stains of vice and impiety, and which may inspire the mind with noble sentiments, fire the fancy with bright and warm ideas, or teach lessons of morality and prudence, were chosen out of those ancient Roman writers for the use of the schools, and were collected and printed in one moderate volume, or two at the most, it would be abundantly sufficient provision out of the Roman poets for the instruction of boys in all that is necessary in that age of life.

Among the rules laid down by Dr. Watts, for the improvement of the mind, by reading and study, the following appear particularly useful for young persons.

Books of importance of any kind, and especially complete treatises on any subject, should be first read in a general and cursory manner, to learn a little what the treatise promises, and what may be expected from the writer's manner and skill. And for this end I would advise always that the preface be read, and a survey taken of the table of contents if there be one, before the first survey of the book. By this means you will not only be better fitted to give the book the first reading, but you will be much assisted in your second perusal of it, which should be done with greater attention and deliberation, and you will learn with more ease and readiness what the author pretends to teach. In your reading, mark what is new or unknown to you before, and review those chapters, pages or paragraphs. Unless a reader has an uncommon and most retentive memory, I may venture to affirm, that there

is scarcely any book or chapter worth reading once, that is not worthy of a second perusal. At least take a careful review of all the lines and paragraphs which you marked, and make a recollection of the sections which you thought truly valuable.

There is another reason also, why I would advise you to take a superficial and cursory survey of a book, before you sit down to read it, and dwell upon it with studious attention; and that is, there may be several difficulties in it, which you cannot easily understand and conquer at the first reading, for want of a fuller comprehension of the author's whole scheme. And therefore in such treatises you should not stay till you master every difficulty at the first perusal, for perhaps many of these would appear to be solved when you have proceeded farther in that book, or would vanish of themselves upon a second reading.

Remember that your business in reading or in conversation, especially on subjects of natural, moral, or divine science, is not merely to know the opinion of the author or speaker, for this is but the mere knowledge of history, but your chief business is to consider whether their opinions are right or no, and to improve your own solid knowledge of that subject, by meditation on the themes of their writing or discourse. Deal freely with every author you read, and yield up your assent only to evidence and just reasoning on the subject. In the compositions of men, remember you are a man as well as they; and it is not their reason but your own, that is given to guide you when you arrive at years of discretion, of manly age and judgment.

If a book have no index to it, or good table of con-

tents, it is very useful to make one as you are reading it: not with that exactness as to include the sense of every page and paragraph, which should be done if you designed to print it, but it is sufficient in your index to take notice only of those parts of a book which are new to you, or which you think well written, and well worthy of your remembrance or review.

If a book does not appear worthy of a complete perusal, if there be a probability that the writer will afford but one prize to divers blanks, you may as well lay aside that book. Remember life is too short, and time is too precious to read every new book quite over, in order to find it is not worth reading.

Do not apply yourself to search out deep, dark, and abstruse matters, far above your reach, or spend your labour in any peculiar subjects for which you have not the advantages of necessary antecedent learning, or books, or observations. Be not too hasty to know things above your present powers, nor plunge your inquiries at once into the depths of knowledge, nor begin to study any science in the middle of it; this will confound rather than enlighten the understanding: such practises may happen to discourage and jade the mind, by an attempt above its powers, it may balk the understanding, and create an aversion to future diligence, and perhaps by despair may forbid the pursuit of that subject for ever afterwards.

Engage not in the intense pursuit of too many things at once, especially such as have no relation to one another. This will be ready to distract the understanding and hinder it from attaining perfection in any

one subject of study. Such a practice gives a slight smattering of several sciences, without any solid and substantial knowledge of them, and without any real and valuable improvement; and though two or three sorts of study may be usefully carried on at once, to entertain the mind with variety, that it may not be overtired with one sort of thoughts, yet a multitude of subjects will too much distract the attention, and weaken the application of the mind to any one of them.

Where two or three sciences are pursued at the same time, if one of them be dry, abstracted, and unpleasant, as logic, metaphysics, law, languages, let another be more entertaining and agreeable, to secure the mind from weariness and aversion to study.

In the beginning of your application to any new subject, be not too uneasy under present difficulties that occur, nor too importunate and impatient for answers and solutions to any questions that arise. Perhaps a little more study, a little further acquaintance with the subject, a little time and experience will solve those difficulties, untie the knot, and make your doubts vanish.

Talking over the things which you have read with your companions, on the first proper opportunity you have for it, is a most useful manner of review or repetition in order to fix them upon the mind. Teach them your younger friends, in order to establish your own knowledge, while you communicate it to them. The animal powers of your tongue and ear, as well as your intellectual faculties, will all join together to help the memory. Hermetas studied hard in a remote corner of the land and in solitude, yet he became a

very learned man. He seldom was so happy as to enjoy suitable society at home, and therefore he talked over to the fields and the woods, in the evening, what he had been reading in the day, and found so considerable advantage by this practice, that he recommended it to all his friends, since he could set his probatum to it for seventeen years.

The best way to learn any science is to begin with a regular system, or a short and plain scheme of that science well drawn up into a narrow compass, omitting the deeper and more abstruse parts of it, and that also under the conduct and instruction of some skilful teacher. After you are grown well acquainted with a short system or compendium of a science, which is written in the plainest and most simple manner, it is then proper to read a large regular treatise on that subject, if you design a complete knowledge and cultivation of it: and either while you are reading this larger system, or after you have done it, then occasional discourses and essays upon the particular subjects and parts of that science may be read with the greatest profit.—*Watts.*

Fables may instruct men, but we must always speak the naked truth to children, for if it be covered with a veil they will not take the trouble to search for it. Children are set to learn La Fontaine's Fables, but they cannot understand them. If they did, it would be still worse, for the moral is so obscure and so disproportioned to their age, that it would rather lead them to vice than virtue.—*Rousseau.*

I do not wish a young woman to indulge in reciting verses in any company, that is not very private and chosen indeed, how much soever it is to be desired, that she should store her memory with some of the most select sentiments and striking descriptions from the best writers, both in prose and verse.

On this last particular I am led to observe, that for a disengaged hour, there can be few occupations of greater entertainment or utility, than that of imprinting on the mind those passages from any good author, which happen to please and affect more than ordinary, either by repeating them often at the time, till they are got by heart, or by writing them down, or sometimes by doing both. The advantages of such a practice are sufficiently apparent. Would it be one of the least, think ye, that the attention of her, who was thus employed, would be often turned from viewing and admiring her person or dress in the mirror, to the contemplation of truth and virtue, and fixing their fair and venerable image in her soul.—*Fordyce.*

You should certainly be acquainted with the most considerable poets, and I would not exclude any of name among those whose morality is unexceptionable: but of poets, as of all other authors, I wish you to read only such as are recommended to you, since there are many who debase this divine art by abusing it to the purpose of vice and impiety. But before you enter upon poetry, some acquaintance with the heathen

mythology is necessary, as to know the names and principal offices of the gods and goddesses, with some idea of their moral meaning, seems requisite to the understanding almost any poetical composition. Boys in their school-learning have this kind of knowledge impressed on their minds by a variety of books ; but women who do not go through the same course of instruction, are very apt to forget what little they read or hear on the subject. I advise you therefore never to lose an opportunity of enquiring the meaning of any thing you meet with in poetry or painting, alluding to the history of any of the heathen deities, and of obtaining from some friend an explanation of its connection with true history, or of its allegorical reference to morality or physics.

I would by no means exclude the kind of reading which young people are naturally so fond of, though I think the greatest care should be taken in the choice of those fictitious stories that so enchant the mind, most of which tend to inflame the passions of youth, whilst the chief purpose of education should be to moderate and restrain them. There are, however, works of this class, in which excellent morality is joined with the most lively pictures of the human mind, and with all that can entertain the imagination and interest the heart. But young people should never read any thing of the sentimental kind, without taking the judgment of their best friends in the choice ; for I am persuaded that the indiscriminate reading of such kind of books, corrupts more female hearts than any other cause whatsoever.

In order to retain what is read, young persons should

be taught to cast their eyes each day over what they read the day before, and to look over the contents of every book when they have finished it.—*Chapone.*

The *abuse* of reading instead of *advancing*, becomes on the contrary, an impediment to the progress of knowledge. Let it not be your concern then to read *much*, but to read *well*. It would, I think, facilitate very much what I am anxious that you should attend to, if upon meeting with any thing extraordinary in any man's life, or any new observation recorded in an author you read, you were to shut the book and imagine yourself in their circumstances or situation, and consider the merit or demerit of the action or sentiment, comparing it with what you might have done or said on the same occasion. Or if, when you meet with a general, who though he has an opportunity of making a speech to his soldiers, yet opens not his mouth, you were to put yourself at the head of his army and compose an harangue for him. Or again, when you find a senator sitting silent, you should make him rise up, and having properly considered the matter in debate and the character of him you would wish to speak, deliver in his stead an oration adapted to the purpose, endeavouring to make the matter and words such as he might have been supposed to use. These and other incidents of the like kind often occur in the speech-making, but admirable historians of antiquity. Numerous are the advantages to be derived from such a practice. Among others it would tend to make you observe the peculiar and hidden excel-

lencies of the authors you peruse, it would exercise your faculties in applying properly your own sentiments and your pen in imitating their language, and thus by inuring you to think after their manner and by polishing your style, it would teach you in time to catch something of their spirit and elegance, and make their several beauties as it were your own.

It has been said that since the birth of the arts and sciences, reading was never so much in fashion as in the present age; and that men, generally speaking, were never so ignorant and superficial. However dogmatical this assertion may be, it is nevertheless too true, that there are many who read with no other view than to talk and shine in company. This being the summit of their ambition, they suppose that the remembrance of some particular facts, some fine sentences, or humorous anecdotes, will make up for every other deficiency.

I forget whether it was among *La Bruyere's Apophthegms* I saw it observed, "that very few know how to pass their leisure hours." Now to avoid passing such intervals in illiberal pursuits, or those which are altogether frivolous, one should always have some fixed employment of them. Perhaps they cannot for the most part be more pleasantly or more wisely employed than in reading the best English poets, especially Milton and Shakespeare, in perusing well-written tours and voyages, or periodical papers, or some candid and sensible biographer. The history of England and other compositions of the sort, which to read them properly require much time and care, had better be deferred till you have finished a regular course of study in ancient literature.—*Letters on Education.*

We now read Telemachus in the morning and La Fontaine's fables in the afternoon. Adelaide, transported, thanks me at every page for having refused her these admirable works while she was too young to know their value, and cannot conceive what folly can make people allow their children to read them. If I were not very careful, her fondness for reading would make her neglect her other avocations.

Mad. de Genlis.

When young people begin to read poetry, they should be taught to confine their attention for a considerable time to the great poets, as many a fine genius is lowered and spoiled, by attending to the little trifling compositions, which are to be found in abundance in many of our modern miscellanies.

The *mediocres poetæ*, or the poet-tasters, must by no means be read while the judgment is immature. The young mind is prone to imitate bad models in literature, as well as in life. The fairest forms of things must be presented to the eye of imitative genius, and a veil drawn over deformity*.

Let every art be applied to induce boys to devote some of their vacant hours to private reading. If they have natural abilities, and their private reading is well

* When first young people begin to read poetry, may it not be useful for them sometimes to turn it into prose, as this exercise will show whether they really understood what they read, or were only amused with the harmony of the lines? To exercise their invention, they may afterwards again turn it into verse.—*Editor.*

chosen, they will, after due preparation, derive more benefit from it than from any formal instruction.

One caution is highly necessary on this subject. Novels must be prohibited. I have known boys of parts stopped at once in their career of improvement in classical knowledge by reading novels. They must not be read till a firm foundation is laid for solid improvement. True history will afford little entertainment to those boys who can procure fiction. Exclude fiction, and they will be delighted with true history.

Knox.

Sentimental tales, affecting dramas, and passionate poetry, form a premature species of sensibility on a scale above that of human life; or they introduce in the mind diseased debility similar to those disorders in the body which are denominated nervous, and which no skill can remove. By inducing premature sensibility we exhaust the hearts of children before they should know they have any.

The prevailing method of obliging children by punishments and rewards to apply certain portions of time to books they do not understand, is attended with injuries to their understandings and dispositions, which can never be remedied. The fruitless efforts of the mind in infancy to understand the subtilties of grammar, the ambiguities of poetry, and the mysteries of metaphysics and religion, are generally succeeded by an indolent acquiescence fatal to all great and manly exertions. Hence the prevalence of specious ignorance and servile credulity in the general class of literati, and hence the mere habit of reading (without

any specific object) as pernicious as any in society: it mispends time, health, sensibility, memory, and it stifles all the noble faculties of the mind.

Though we possessed the Encyclopædia* and made great use of it, it may be proper to observe, that we never read one article unless we wanted information in the accomplishment of some purpose, or the construction of some machine. The impressions of our studies were therefore indelible, and no assiduity or pains were wanting in fully comprehending our instruction. To excite and satisfy the curiosity of young people in the pursuit of science, I would recommend the Encyclopædia and the transactions of the several philosophical societies of Europe; and where the expense of these publications is an obstacle, families who cannot afford them should associate with others of similar views. This species of association would have numerous advantages. That torpor which is apt to prevail in the regular arrangements of a family would be prevented, children would have opportunities of mingling with children, and their tutors would improve or benefit each other. A common library and apparatus might be procured at a moderate expense, and many of the advantages of private and public education united.

Williams.

Love-tales are always improper for the ears of youth, whose mind should be ever open to the soft

* Where an Encyclopædia is designed for the use of young people, would it not be better for the articles *surgery, anatomy, midwifery, physic, &c.* to be bound up in a separate volume, with the plates belonging to them, as they are many of them unfit for the inspection of youth?—*Editor.*

feelings of benevolence, but be kept as long as possible in ignorance of the melting sensations of what is called in pre-eminence "the tender passion." A young reader soon finds out by the tenor of novel history, that love is an unconquerable passion, that every fine mind is subject to its infection, and that individuals are paired by some power of sympathy to which they are so absolutely subjected, that the most obdurate heart must yield when the destined object comes in view.—*Macaulay*.

The best method I believe that can be adopted to correct a fondness for novels is to ridicule them, not indiscriminately, for then it would have little effect; but if a judicious person, with some turn for humour, would read several to a young girl, and point out, both by tones and apt comparisons, with pathetic incidents and heroic characters in history, how foolishly and ridiculously they caricatured human nature, just opinions might be substituted instead of romantic sentiments.—*Wollstonecraft*.

If the objectionable passages from which few books of imagination are totally exempt, were expunged, it might raise curiosity and induce young people to examine different copies of the same work, and to seek for other improper books themselves. It is therefore perhaps better when these books are read to a governess, that she should in a plain quiet way express disapprobation of such passages, rather than to expunge

them. This would give a feeling of dislike to the pupil, and confirm her delicacy rather than give impurity to her ideas.

As long as young ladies read under the eye of a judicious monitor, no real harm could probably arise from their seeing human nature in all the classes of life, not only as it should be, or as it may be imagined to be, but as it really exists, since, without comparison, there can be no judgment, and consequently no real knowledge; and if young ladies do not mix much with men, how can they form any judgment of them, if they are not assisted by such books as delineate characters?—*Darwin.*

All parents who are anxious for the happiness of their family, or desirous to improve the art of education, will feel it to be their duty to look over every page of a book, before it is trusted to their children; as few books can safely be given them without the previous use of the pen, the pencil, and the scissors. And here one general caution may be necessary. It is hazarding too much to make children promise not to read parts of any book which is put into their hands; when the book is too valuable, in a parent's estimation, to be cut or blotted, let it not be given to children when they are alone: in a parent's presence there is no danger, and the children will acquire the habit of reading the passages that are selected without feeling curiosity about the rest.

When young people have established their character for truth and exact integrity, they should be entirely

trusted with books as with every thing else. A slight pencil line at the side of every page will then be all that is necessary to guide them to the best parts of any book. Suspicion would be as injurious, as too easy a faith is imprudent: confidence confirms integrity, but the habits of truth must be formed before dangerous temptations are presented.

With respect to sentimental stories and books of mere entertainment, they should be sparingly used, especially in the education of girls. Stories are the novels of childhood, and they lower the tone of the mind, and unfit it for more instructive reading. Besides this species of reading diminishes instead of increasing the sensibility of the heart. Those who are accustomed to read of scenes of elegant distress, will fly from distress when surrounded by dirt and rags. Parents would do well to select papers or passages out of our best English authors, which may exactly suit the taste, age, or temper of the child they permit to read it, and by thus seizing the happy moment for instruction, children will improve more than by running regularly through a great number of volumes. The custom of reading aloud for a great while together, is extremely fatiguing to children, and hurtful to their understandings; they learn to read on without the slightest attention or thought. Children should never be permitted to read out what they do not understand, and tutors may find out by their manner of reading whether a sentence is intelligible to them or not. Children should also be permitted to put down the book as soon as they are tired; but an attentive tutor will perceive when they ought to be stopped, before the utmost point of fatigue.

Though a book may not interest a child at one time, it may at another; the child is always the best judge of what is suited to his present capacity. If he says, "Such a book tires me, I do not understand it," the answer should be, "You are very right not to read what tires you, my dear, and I am glad you have sense enough to tell me this book does not entertain you, though it is written by one of the best authors in the English language. I do not think at all the worse of your taste and understanding; probably the day may come when it will entertain you; put it by till then I advise you."

Children should also be permitted to give their own opinions on the books they read, instead of being first told which are beauties and which are faults, which passage they should admire and which they should dislike; as it takes off from the pleasure of reading and attending to their own sensations.

With a little care, preceptors may manage so as to teach mythology without the least injuring their pupils. They may be familiarized to the strange manners and strange personages of ancient fable, and may consider them as a set of beings who are not to be judged by any rules of morality, and who have nothing in common with ourselves.—*Edgeworth.*

The swarms of abridgments, beauties, and compendiums, which form too considerable a part of young ladies' libraries, may be considered in many instances as an infallible receipt for making a superficial mind. There seems, if I may make the remark, to be a

mistake in the use of abridgments. They are put systematically into the hands of youth, who have or ought to have leisure for the works at large, while abridgments seem more immediately calculated for persons in more advanced life, who wish to recall something they had forgotten; who want to restore old ideas rather than acquire new ones; or they are useful to persons immersed in the business of the world, who have little leisure for voluminous reading. They are excellent to refresh the mind, but not competent to form it.—*More.*

Extract from *Miss Hamilton's Letters on Education.*

It has been lamented by some sensible writers on education, that of the number of books professedly written for children, there should be so few that can be safely recommended to their perusal. The fear of perverting the judgment at that early period, by erroneous or incomprehensible statements of facts or circumstances, has, in my opinion, been somewhat over-rated; but the danger of inflaming the imagination, and kindling the passions by a detail of fictitious wonders or false and strained representations of supposed events, is deserving of our serious attention. It is not the moral of the tale alone to which a discriminating mother will attend: she will carefully observe its tendency, well knowing that the tendency may be pernicious, even where the moral is unexceptionable. On the minds of children, the

moral makes but a slight impression; but by the passions which it excites, by the train of ideas it associates, may the tendency of every book be determined.

The agency of supernatural beings, such as fairies and genii, is not seriously believed in by the child who takes most delight in perusing the extravagant compositions in which these fanciful agents are introduced, but the impression left upon the mind may nevertheless be sufficiently powerful to expose it to the influence of superstitions in after-life. An early taste for the wonderful naturally disposes the mind to credulity, and by credulity the taste for the wonderful is gratified at so cheap a rate, that the person who has cherished it, turns with disgust from the sound reasoning that would enforce conviction. How many of the epidemic follies, which have at different periods appeared to infect the human race, might a philosophic observer trace to this prolific source.

If the stories of giants and enchanters, of fairies and genii, produce a tendency to superstition by the powerful impression they leave upon the fancy, we ought to rejoice in their expulsion from the juvenile library; but let us examine what has there supplied their place. A swarm of Lilliputian novels, pretty stories of pretty masters and misses, who ride in pretty coaches and are rewarded by fine clothes and charming sweetmeats for their good behaviour; and what impression do we suppose these circumstances are calculated to make upon the infant mind? A vague idea of happiness attendant upon riches and

honours, a desire of distinction engendered by false notions of glory, and false expectations concerning the rewards of vice and virtue. Should the impression be too faint to give strength and permanence to the pernicious associations thus produced, there is still another bad consequence attendant upon these pretty fictions that is worthy our consideration. In proportion as they give an unnecessary stimulus to imagination, they retard the progress of the other faculties of the mind; and while they create an insatiable thirst after novelty, they produce a habit of *indolent reverie*, which destroys the active powers by preventing their exertion. I have known children of uncommonly dull capacities, and who seemed very deficient in imagination, who yet took great delight in these fictions, especially where the events were new and marvellous; but I never could observe that any of the faculties were in the least degree improved by their perusal; so far the reverse, that I have generally found the dislike to application increased, and the capability of attention destroyed after a free indulgence in these visionary tales.

Where the passions of wonder, terror, and surprise are frequently excited by descriptions of the marvellous, such a tendency to these passions may be generated, as shall render the mind prone to superstition and credulity; and though the impression made by fictions less improbable and absurd, may be more slight and transient, they may nevertheless, by means of false associations, sow the seeds of pride, ambition, and vain-glory in the infant heart. Rather, however, would I permit a child to peruse the most

foolish story-book that ever the wildest fancy formed, and trust to my own endeavours for counteracting its tendency either by reason or ridicule, than hazard the consequences of betraying my anxiety in such a manner as must inevitably excite curiosity and suspicion. I honour the principle from which this tender solicitude to guard every avenue to error certainly springs, but at the same time must freely confess my apprehension, that the evil consequences which may arise from leading a child to consider itself in the light of an extraordinary being, for whom the best books that ever were written for children are not sufficiently wise and good, may be of a more serious nature than any of those against which they so sedulously guard.

“The moon shines at night when the sun is gone to bed,” is an expression in one of Mrs. Barbauld’s excellent little books for children, and objected to by Miss Edgeworth, on account of the erroneous opinion it conveys. With all due deference to an authority so respectable, I much question whether the idea excited by the expression above quoted can make more than a momentary impression on the most juvenile pupil; while the false opinions that may be formed of the tutor’s motive for obliterating the reprobated line, will probably give birth to pride and suspicion, passions that are neither transient nor innoxious. To preserve the tender mind from false and erroneous notions upon every subject, appears at first sight to be very desirable; but to do so effectually, we must shut up the organs of sense; for by the impressions made upon these thousands of

erroneous notions are every day received at a period when the judgment is immatured by experience, and the mind incapable of reflection. But, as these impressions are slight, the associations formed by their means are transient, and may therefore be easily changed.

We may obliterate lines and cut out whole pages of the books we put into our children's hands, in the manner recommended by Miss Edgeworth, and yet find it impossible to prevent the misconceptions of infant inexperience; for these will often attach false ideas to a word or a sentence which appears to us clear and intelligible. Our pains in this respect may be therefore thrown away, while the bad consequences may operate upon the mind for ever.

Where whole pages of a book are improper for a child's perusal, the book ought to be entirely withheld; and where we observe words or sentences liable to misconstruction in a book we think otherwise unexceptionable, would it not be better to mark them with a pencil, so as afterwards to examine the child upon them, in order to correct any erroneous opinion they may have conveyed, than to leave him to fill the chasm by conjecture? By thus pointing out the errors into which his unassisted judgment is liable to fall, we shall promote that teachableness of disposition, so essential to the success of the tutor, and repel that early vanity, which however powerful a weapon it may be found in the hands of the teacher, we cannot but consider as injurious to the pupil's mind.

CHAPTER XVIII.

History, Chronology, Law, and Commerce.

THE next remove in the education of youth, must be to the study of politics; to know the beginning, end, and reasons of political societies, that they may not, in a dangerous fit of the commonwealth, be such poor, shaken, uncertain reeds, of such tottering conscience as many of our great counsellors have lately shown themselves, but stedfast pillars of the state. After this they are to dive into the grounds of law and legal justice, delivered first and with best warrant by Moses; and, as far as human prudence can be trusted, in those extolled remains of Grecian law-givers, Lycurgus, Solon, Zaleuchus, Charondas; and thence to all the Roman edicts and tables with their Justinian; and so down to the Saxon and common laws of England, and the statutes.—*Milton.*

It would be strange to suppose an English gentleman should be ignorant of the laws of his country. This, whatever situation he is in, is so requisite, that from a justice of the peace to a minister of state, I know no place he can well fill without it. And, to that purpose, I think the right way for a gentleman to study our law, which he does not design for his calling, is to take a view of our English constitution and

government in the ancient books of the common law, and some more modern writers, who out of *them* have given an account of this government; and having got a true idea of that, then to read our history, and with it join in every king's reign the laws then made. This will give an insight into the reason of our statutes, and shew the true ground on which they came to be made, and what weight they ought to have.

Locke.

To all the deluding enchantments of the world we should oppose a voice that shall make itself heard amid the confusion of dangerous opinions, and disperse all these erroneous prejudices. Youth require a faithful and constant monitor or advocate, if I may use the expression, to plead the cause of truth, honesty, and reason, to point out the mistakes that prevail in the common language of the world, and to lay before them certain rules whereby they may discern them. But who shall this monitor be? The master who has the care of their education? And shall he make set lessons on purpose to instruct them on this head? At the very name of lessons they take the alarm, keep themselves upon their guard, and shut their ears to all he can say. To avoid this we should give them masters who are liable to no suspicion or distrust, we must carry them back into other countries and times, and oppose the opinions and examples of the great men of antiquity, to the false principles and bad examples which mislead the majority of mankind. How different from the taste of the present day are the instances

we meet with in ancient history, where we see dictators and consuls taken from the plough! How low in appearance! Yet those hands, grown hard by labouring in the field, supported the tottering state, and saved the commonwealth. Far from solicitously endeavouring to grow rich, they refused the gold that was offered them, and found it more gratifying to command those who were rich, than to possess riches themselves.

History, when properly taught, becomes a school of morality to all mankind. It condemns vice, tears off the mask from pretended virtues, exposes popular errors and prejudices, dispels the delusive charms of riches and vain pomp, which dazzle the imagination, and shows by a thousand examples more effectual than any reasoning, that nothing is great or commendable but honour and probity. The esteem and admiration, which the most corrupt cannot refuse to the great and good actions recorded in history, confirms the important truth, that virtue is man's real good, and alone renders him truly great and valuable. The majority of the most famous conquerors they will find considered as public calamities, as the enemies of mankind, and the plunderers of nations, who, hurried on by a blind and restless ambition, spread desolation from country to country, and, like an inundation or a fire, ravage all before them.

The principal advantage of history is to preserve and invigorate those sentiments of probity and integrity which we bring into the world, and if we have deviated from them, to draw us back by degrees, and rekindle in us those precious sparks by frequent examples of virtue. A master well skilled in directing

the genius, which is his chief duty, will omit no opportunity of instilling into his scholars the principles of honour and equity, and of exciting in them an ardent love of virtue and abhorrence of vice. Being as yet tender and tractable, and corruption not having taken deep root in their minds, truth more easily finds admittance and fixes its abode there, if at all assisted by the wise reflections and reasonable counsels of the tutor.

When on every point of history read to children, or at least on the brightest and most important, they are asked their opinion, and desired to point out whatever is beautiful, great, and commendable, or the contrary, they will seldom fail to answer justly and rationally, or to pass a sound and equitable judgment on whatever is proposed to them. This answer, this judgment, as I have already said, are in them the voice of nature and of reason, and cannot be suspected, because not suggested. This too becomes in them a rule of good taste with respect to solid glory and true greatness. When they read of a Regulus exposing himself to the most cruel torments rather than break his word, a Cyrus and a Scipio giving public examples of continence and wisdom, all the ancient Romans, so illustrious and so generally esteemed, leading a frugal and sober life, and on the other hand meet with actions of treachery, debauchery, dissoluteness, or avarice in great and considerable persons, they hesitate not a moment to pronounce in favour of virtue.

The first care in the study of history should be to throw it into such order and method as to be able

clearly to distinguish facts, persons, times, and places. To this end chronology and geography may contribute; they have been deservedly called the two eyes of history, as they give it great additional light and remove from it all confusion.

When I recommend the study of chronology, I am far from wishing to engage youth in the examination of those difficult and knotty questions of which it is very susceptible, and the discussion of which properly belongs only to the learned. It is sufficient if they have a clear and distinct idea, not of the precise year of every particular fact, for that would be endless and extremely irksome, but of the period when the most considerable events happened.

One thing which may very much contribute to bringing the study of history into order or method, is to divide the whole into certain parts and æras, which at once present to the mind a kind of general plan of history, point out the principal events, and show their series and duration. These divisions must not be too numerous, lest they occasion confusion and obscurity, and any fractions or small numbers should if possible be avoided, reducing them rather to round sums. At first the great outlines are sufficient.

In studying sacred history we must not neglect the usages and customs peculiar to the Jews, their laws, government, and mode of life. The excellent book of M. l'Abbé Fleurey, entitled "*Manners of the Israelites*," contains all that can be desired on that subject.

I am aware, boys cannot pursue a course of history by reading only with their masters during school hours,

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but I would have a certain task given them to read by themselves in private every day, of which they should be obliged to give an account from time to time in their classes.—*Rollin.*

Next after such a knowledge of languages, numbers, geometry, geography, chronology, and logic, which may be called instrumental studies: after such a moderate acquaintance with these as may be acquired before eighteen or twenty, youth may proceed to the more manly studies of history, biography, the theory of government, law, commerce, æconomics, and ethics.—*Burgh.*

That my pupil may be acquainted with the human heart without the risk of spoiling his own, I would show him man at a distance; I would describe to him men of other times and other places, that he may be a spectator of their follies, without being corrupted by their example. This is the time for beginning the study of history, which will teach him to read the human heart better than any lessons of philosophy whatever, and being only a simple spectator, he may view mankind without interest or prejudice, not as an accomplice or as an accuser, but as their judge. The worst histories for a young man are those which are full of moral reflection. Let him read the facts and judge for himself; this is the way for him to know men. If he be constantly guided by the opinion of the author, he will only see with the eyes of another,

and when he is deprived of these he will no longer see at all.—*Kruger.*

The principal study I would recommend is history; I know of nothing equally proper to entertain and improve at the same time, or that is so likely to form and strengthen the judgment, and, by giving a liberal and comprehensive view of human nature, in some measure to supply the defect of that experience, which is usually attained too late to be of much service to us: let me add, that more materials for conversation are supplied by this kind of knowledge than by almost any other.

Though chronology must be well learned, to be perfect in history, yet I must remark that no one can make any use of the different epochas in chronology, or even hope to retain them, till they have read history. When they have gone through *Rollin's Histoire Ancienne* once, then will be the time to fix the ancient chronology deep in the mind, which will very much enhance the pleasure and use of reading it a second time; for nobody reads a history to much purpose, who does not go over it more than once.

Some regular plan should be observed in historical studies, which can never be pursued with advantage otherwise than in a continued series. I do not mean that young persons should be confined solely to that kind of reading; on the contrary, I wish them frequently to relax with poetry or some other amusement whilst they are pursuing a course of history: I only mean that they should not mix ancient history with

modern, or general histories of one place with particular reigns in another.—*Chapone.*

While you are in France, I could wish that the hours you allot for historical amusement should be entirely devoted to the history of France. One always reads history to most advantage in that country to which it is relative, not only books but persons being ever at hand to solve doubts and clear up difficulties.

I by no means advise you to throw away your time in ransacking, like a dull antiquarian, the minute and unimportant parts of remote and fabulous times. Let blockheads read what blockheads wrote. A general notion of the history of France, to the reign of Louis XI. is sufficient for use, consequently sufficient for you.

A judicious reader of history will save himself a great deal of time and trouble by attending with care only to those interesting events and marked æras, going slightly over the common run of events. Some people read history as others read the Pilgrim's Progress, giving equal attention to, and indiscriminately loading their memories with every part alike. But I would have you read it in a different manner; take the shortest general history you can find of every country, and mark down in that history the most important periods, such as conquests, changes of kings, and alterations of the form of government; and then have recourse to more extensive histories, or particular treatises relative to these great points. Consider them well, trace up their causes, and follow their consequences.

As you have not much time to read, you should employ it in reading what is the most necessary, and that is indisputably modern, historical, geographical, chronological, and political knowledge; the present constitution, maxims, force, riches, trade, commerce, characters, parties, and cabals of the several courts of Europe. Many who are reckoned good scholars, though they know pretty accurately the governments of Athens and Rome, are totally ignorant of the constitution of any one country now in Europe, even of their own. Read just enough Latin and Greek to keep up your classical learning, which will be an ornament to you while young, and a comfort to you when old, but the true useful knowledge, and especially to you, is the modern knowledge above-mentioned.

Chesterfield.

One of our saloons contains on one side medallions of the seven kings of Rome, followed by those great men who rendered the republic so illustrious, and every emperor down to Constantine. On the opposite side are pictures of the most celebrated Roman ladies, and of the empresses down to the same period. The other two sides represent select passages of Roman history, with an explanation and date under each. We then enter a long gallery, which is painted in a similar manner with the Grecian history, and at the end of this gallery is my bed-chamber, where I have hung some scripture pieces. My daughter's chamber joins mine; it is hung with English blue paper, and ornamented with little coloured prints, representing incidents taken from the history of France. These prints

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may be removed at pleasure, and I have written an explanation of them on the back of each. Our parlour is ornamented with mythological pictures, which are often the subject of our conversation during dinner. Besides this we have six large screens with the chronologies of England, Spain, Portugal, Germany, Malta, and Turkey.—*Mad. de Genlis.*

Reason and experience tell us, that to go through a regular course of ancient history, during our younger years, is by far the best and perhaps indeed the *only sure* way of laying a good foundation for a store of practical and useful knowledge. There can be nothing more plain than that the mind, when strengthened and expanded by having been used to contemplate the civil constitutions and popular business of Greece and Rome, comes with singular advantage to the study of those of our own country and of other modern nations. And as it is of greater consequence to remember whatever relates to these last, and to form a right judgment of them, we shall now be more capable of doing so: at the same time we shall imbibe something of the spirit of the resolute, though often irregular and mistaken virtue of that brave people, who would rather have exchanged life for what they in a great measure thought utter annihilation, than their own laws for those of the Persian or Carthaginian invaders. The reading of them makes one's blood *glow* within one. Would to God it would ever tend to inspire us all with a true love of our country, and a veneration for our well-founded constitution! that it would make us quit the

paths of *luxury* and *licentiousness*, and stand unmoved in the cause of *liberty*! Fair LIBERTY! what glorious deeds have been performed by thy *real* votaries!

Letters on Education.

Nothing is so wretched a waste of time as the study of abridgments. If you wish to be acquainted with the Grecian and Roman histories, read their own writers. No persons seem to have been more utter strangers to that republican spirit which is the source of our virtues, than those authors who have assumed to be the historiographers of the ancient republics.

Godwin.

The knowledge of history is thought a necessary accomplishment in one sex, and an essential part of education in the other. We ought, however, to distinguish between that knowledge of history and chronology which is really useful, and that which is acquired merely for parade. We must call that useful knowledge, which enlarges the view of human life and of human nature; which teaches by the experience of the past, what we may expect in future. To study history as it relates to these objects, the pupil must have acquired much previous knowledge, the habit of reasoning, and the power of combining distant analogies. The works of Hume, of Robertson, Gibbon, and Voltaire, can be properly understood only by well-informed and highly cultivated understandings. Enlarged views of policy, some knowledge of the interests of commerce, of the progress and state of civilization and literature in different countries, are necessary to

whoever studies these authors with real advantage*. Without these the finest sense and the finest writing must be utterly thrown away upon the reader.

Children consequently under the name of fashionable histories often read what to them is absolute nonsense: they have very little motive for the study of history, and all that we can say to keep alive their interest, amounts to the common argument, "that such information will be useful to them hereafter, when they hear history mentioned in conversation."

When our pupils grow up, at whatever age they may be capable of understanding history, the best authors who have written on each side of the question, the best works, without any party considerations, should be put into their hands; and let them form their own opinions from facts and arguments, uninfluenced by passion, and uncontrouled by authority.

Gray's *Memoria Technica* is a useful book to help the memory. For children, the little ballad of the chapter of kings will not be found beneath the notice of mothers who attend to education. If the technical terminations of Gray are inserted, they will never be forgotten.

Small charts upon the plan of Priestley's might be provided for young people to fill up themselves with any names that may occur in history. They may be bound in octavo like maps by the middle so as to unfold both ways: thirty nine inches by nine will be a convenient size.

* In order to read the history of England with advantage, young people should perhaps be previously acquainted with *Blackstone's Commentaries* and *Smith's Wealth of Nations*, or some other works of a similar nature.—Editor.

Prints, maps, and medals, which are a part of the constant furniture of a room, are seldom attended to by young people; but when circumstances excite an interest upon a particular subject, that is the moment to produce the symbols which record and communicate knowledge.

We wish that a writer equal to such a task would write trials for children, as exercises for their judgment, beginning with the simplest, and proceeding gradually to the more complicated cases in which moral reasoning can be used. We do not mean that it would be adviseable to initiate young readers in the technical forms of law; but the general principles of justice, upon which all law is founded, might, we think, be advantageously exemplified. There is a slight attempt at this kind of composition in “*Evenings at Home.*” We should prefer truth to fiction; any trials suited to the capacity of young people, selected from the occurrences of real life, would be preferable to any that could be invented by the most skilful writer.

Edgeworth.

The superficial question-and-answer way, in which young women often learn history, furnishes the mind with little to lean on: the events being detached and separated, the actions having no links to unite them with each other, the chronology being reduced to disconnected dates, they cannot fasten themselves on the understanding, but rather float on the memory, than contribute to form the mind of the reader, or enrich his judgment in the important science of men and manners.—*More's Strictures.*

CHAPTER XIX.

Geography and Astronomy.

GEOGRAPHY I think should be begun early, for the learning of the figure of the globe, the situation and boundaries of the four parts of the world, and that of particular kingdoms and countries, being only an exercise of the eyes and memory, a child with pleasure will learn and retain them. These things, that he will thus learn by sight, and have by rote in his memory, is not at all, I confess, that which he is to learn on the globes; but yet it is a good step and preparation to it, and will make the remainder much easier when his judgment is grown ripe enough for it, besides which it is a great saving of time. When he understands a little of arithmetic, he may then advance farther in geography, and be taught *longitude* and *latitude*, and by them be made to understand the use of maps, and by the numbers placed on their sides to know the respective situation of countries, and how to find them out on the terrestrial globe.—*Locke.*

Geography is an absolutely necessary part of education. Through not learning it when young, many persons continue ignorant of it through life, and expose themselves by mistakes that render them very

ridiculous. A quarter of an hour daily and regularly bestowed on this study will suffice to perfect them in it. After the general principles have been explained, the pupils should never be suffered to pass by the name of any considerable town or river mentioned by any author, without showing their places on the map. They should also learn to point out the situation of every city, with reference to the other places spoken of. They should trace the rivers from their sources to the place where they discharge themselves into the sea or some great river, and point out the considerable towns by which they pass. When they are tolerably well instructed, they may be set to travel over a map, or be taught by word of mouth, asking them, for instance, what route they would pursue from Paris to Constantinople, and so of other places. To render this study less dry and irksome, it would be well to add certain short stories, which might fix the towns in their minds, and teach them many curious facts. They should also follow some great general through all his expeditions, as a Hannibal or a Scipio, which will lead them over all the memorable places of the world, and thus indelibly imprint in their minds various series of facts and the situations of towns. To teach them modern geography, it may be well sometimes to let them read at home certain pages of the gazette, and set them to trace out upon the map the various places mentioned. All this is little more than amusement, yet will teach them geography more permanently than all the regular lessons they could learn.

What I have said supposes the children to have maps in their apartments; nor indeed should they ever

be without them. I question whether it would not also be useful to have them in the classes: perhaps two tables of chronology might be added, one down to the birth of Christ, and the other to our own times.

Fontenoy.

You wish to teach your pupil geography and astronomy, and send for globes, spheres, and maps; what an useless apparatus! Why not begin by showing him the objects themselves, that he may at least know of what you are talking. On a fine summer evening take a walk to some favourable spot, where he may have a full view of the setting sun, and remark any object by which you may remember the exact point where he sets. The next morning return to the same place to enjoy the fresh air before sunrise. Observe his approach by the rays of light which will gild the whole horizon, till at length the sun appears and decks the face of nature in smiles. Having contemplated this beautiful sight, and suffered your pupil to express his admiration, remain silent as if thinking deeply, and then say, "I am considering that last night the sun set at such a spot, and he has risen nearly opposite this morning. How can this be?" Do not add any thing more; and if he asks you any questions, do not answer him but turn the conversation. Leave him to himself, and you may be sure he will reflect on it; for if you wish to direct a child's attention to any remarkable phenomenon, you must suffer him to be perplexed about it for a few days before you explain it to him. If by the method here recommended he should not understand the rising and setting of the

sun, it may be rendered still more striking by reversing the question. If he does not know how the sun passes from sun-set to sun-rise, he at least knows how he travels from the rising to the setting point. This his eyes alone may teach him. Explain then the former by the latter, and he must be extremely stupid if the analogy escape his observation. This is his first lesson in cosmography.

You have now observed the rising of the sun at midsummer. You must also see him rise at Christmas, or on some fine winter morning. Be careful to go exactly to the same spot. One or the other of you will not fail to cry out, "Oh, how droll this is, the sun rises at a different place! Here are our old bearings, and now he has risen there. He rises then in one place in summer and at another in winter." These examples ought to be sufficient to explain the doctrine of the sphere, taking the earth for the earth, and the sun for the sun.

In teaching cosmography you should unite the observations of the revolutions of the earth and the measurement of its particular parts, beginning at the spot you inhabit. Your pupil's two first points in geography should be the town where he lives and his father's or some friend's country house. He should then mark out all the intermediate places and rivers in the neighbourhood, and also the situation of the sun, and the spot where he rises. Of this let him draw a map, which should be very simple at first, only consisting of the two principal objects, to which he may by degrees add others, according as he is able to judge of their distances and bearings. Thus you perceive the ad

vantages he gains by being accustomed to use his eyes for compasses. However he will undoubtedly require some assistance at first, though it must be very trifling, and he must not even perceive you have been directing him. If he errs do not point out his mistakes, but let him discover and correct them himself, or at most on some favourable occasion lead him to some other operation which will show him his error. If he never commits a fault, he will never learn to do right.

When you have found out the spot where the sun rises in your maps, you must draw the meridians. The two points of intersection between the morning and evening shadows, with the shadows at noon, will give an excellent meridian for a young astronomer at thirteen: but this renders it necessary always to make our observations on the same spot, which is often inconvenient. Let it be obviated either by providing him with a compass, or by first amusing him with the effects of the loadstone in a magnetised artificial duck, and afterwards let him make a compass himself. After all however we do not want him to be acquainted with the exact topography of the country, but with the method of learning it, that he may understand what the maps represent, and have a clear idea of the art of drawing them. These will form new ornaments for his apartment.—*Rousseau.*

Geography is the easiest of all sciences, and the best adapted to the capacities of children. It may be an useful and agreeable method, when young people learn

the situation of any important country, to join with that knowledge some one or two leading facts or circumstances concerning it, so that its particular property may always put you in mind of the situation, and the situation in like manner recall the particular property. Thus to join with Egypt, *the nurse and parent of superstition*,—with Persia, *shocking despotism and perpetual revolution*, are hints which may be of use to those who instruct others in this entertaining science.

The ancient and modern names of the most important countries should be learned at the same time, and they should be fixed so strongly in the mind, that the ancient name should always call up the modern one to the memory, and the modern the ancient.—*Chapone*.

In learning geography, the frequent and attentive inspection of maps will be of the greatest use. Whenever the name of an unknown place occurs in reading, let the student mark it down in his pocket book, to be searched for in the map at a convenient opportunity. I do not think it right to turn immediately from the book to the map upon every such occasion, because it will interrupt the course of reading, divert the attention from the main subject, and be the cause of losing some idea or some improvement of greater value than the knowledge of a local situation.—*Knox*.

The children in my knowledge, who have succeeded with ease and rapidity in geographical pursuits, have first been taught by gradual surveys of a house, a

neighbourhood, a district. Elevations have been taken, or mountains measured, by directions from several articles in the *Encyclopædia*, and a proper attentive mode of reading has thereby been encouraged. Little excursions for measurements or drawings have been made, and the pupils gradually, but speedily prepared to form correct ideas of the different divisions of the globe.

With the assistance of proper tables, the scholar may even learn to calculate eclipses without any unusual efforts. The period of the moon's motions cannot be ascertained, the longitude of places cannot be found, the important æras of chronology or history cannot be determined, without calculating the solar and lunar eclipses.—*Williams*.

Geography, strictly speaking, is a description of the earth, a knowledge of the absolute and relative situations of empires, kingdoms, provinces, &c. It is generally made to include the use of the globes, but improperly. Considering the earth as a globe making a part of the solar system, it becomes an object of astronomy. Geography may be studied with equal propriety and much more conveniency in the maps which cover the walls of a room, than on a terrestrial globe.

A school-boy from a public seminary is as ignorant of geography as a peasant, and the system of education at the universities is not calculated to inculcate geographical information. There are, I believe, very few young gentlemen who do not feel depressed by this

load of geographical ignorance, and yet all the geography necessary to a gentleman and a polite scholar may be taught in the compass of a very few pages.

You may sometimes in conversation wish to recollect the latitude of the principal cities in Europe. The best method of fixing this in your memory, is to trace with your finger those that lie in or near the same parallel; thus, beginning with the latitude forty-one on the west side of the map and passing a little above the line forty, you will first touch upon Oporto in Portugal, thence travelling eastward you will pass through Madrid the capital of Spain, thence over the island of Sardinia to Naples in Italy, and thence to Constantinople. These cities, then, lie in or very near the same degree of latitude, and therefore enjoy the same climate, except what differences may arise from local circumstances. Thus about the latitude fifty-two you will find London, Amsterdam, Brunswick, Berlin, and Warsaw.—*Berkenhout.*



For teaching geography the maps published by Mr. Farden, which have blank outlines to be filled up by the student, are well designed, and not very expensive.*—*Darwin.*

* The price of a set of these maps, consisting of England, Scotland, Ireland, and the four quarters of the globe, is seven shillings. Children should be accustomed to point to the situations of the cities, and name the provinces delineated in these maps, without inserting the names, so that one set may serve a large family or a school.—*Editor.*

To assist our pupils in geography, we prefer a globe to common maps. In the country, with the assistance of a common carpenter and plasterer, a large globe of lath and plaster may be made for the instruction and entertainment of a numerous family of children. Upon this they should delineate, from time to time, by their longitude and latitude, such places as they become acquainted with in reading or conversation; the capital cities, for instance, of the different countries of Europe, the rivers, and the neighbouring towns, till at last the outline might be added. For the sake of convenience, the lines may be first delineated on a piece of paper, from which they may be accurately transferred to their proper places on the globe, by the intervention of black-leaded paper, or by pricking the lines through the paper, and pouncing powdered blue through the holes, upon the surface of the globe.

Another invention has occurred to us for teaching geography and history together. Priestley's Chart of History, though constructed with great ingenuity, does not invite the attention of young people: there is an intricacy in the detail which is not obvious at first. To remedy what appears to us a difficulty, we propose that twenty-eight or thirty octavo maps of the globe should be engraved, upon these should be traced in succession the different situations of the different countries of the world, as to power and extent, during each respective century: different colours might denote the principal divisions of the world in each of

these maps; and the same colour always denoting the same country, with the addition of one strong colour, red for instance, to distinguish that country which had at each period the principal dominion. On the margin of these maps the names of the illustrious persons, and the reigning opinions of each country should be inserted. Thus, history, geography, and chronology would appear at once to the eye, in their proper order and regular succession, divided into centuries and periods which easily occur to recollection.—*Edgeworth.*

To explain to a family of children the causes of day and night, the succession of the seasons, the changes of the moon, and the nature of eclipses, I would recommend a small manual orrery, consisting only of the sun, earth, and moon, because the revolutions of the earth are much more clearly shown in one of these, where the earth is sufficiently large to have the different countries clearly delineated on it, than they can be in those orreries that comprise the whole solar system, unless made on a very large scale. The orreries here recommended may be had from three guineas upwards, according to the size; and being easily carried from house to house, several families living in the same neighbourhood may purchase one among them, as a lecture on this subject once a month would be sufficient. Instead of the small brass sun in the centre, a wax candle or patent lamp with the glass round it might be substituted, and by darkening the room the illuminated parts of the earth and moon may be easily distinguished. Possibly families re-

siding in London may be able occasionally to hire one of these orreries of a mathematical instrument maker.

The revolutions of the planets are of much less importance than those of the earth, but they may be easily explained to young people by the following plan: Let the orbits of the planets be chalked out on the floor, and set a large lamp on a table in the middle of the room to represent the sun: then place twelve chairs round the room for the signs of the zodiac, and let seven children of different sizes represent the planets. A child of four years old might be called Mercury, one of six Venus, and a grown person Saturn. The children may then be taught to move round the sun in the orbits of the planets they are to represent, observing the relative periods of time in which each makes its revolution. To render this *walking orrery* more entertaining, the whole procession may move to slow music, and as the heads of the children should be considered as representing the bodies of the planets, the Herschel, Saturn, and Jupiter may fix balls round their heads for the satellites. The child who represents the earth may, in like manner, carry a moon.

It is not necessary for those who do not make a practical use of astronomy, to be acquainted with all the different constellations; but since this branch of the science only requires eye-sight and memory, it may be considered as a very proper amusement for children and young persons. Having procured maps of the northern and southern hemispheres, the pupils may be taught to delineate all the constellations visible in

England on separate cards of dark blue pasteboard, forming the stars of gold paper. They should draw the points of the compass on the back of each card, and also note by what constellations they are bounded. These they may take with them when walking out at night, and, with the assistance of a lantern, compare them with the stars in the heavens, and thus find out the different constellations.

Another excellent method is to mark out the constellations on pieces of glass, and place them in the magic lantern, requiring the children to name the constellations as they appear on the wall.—*Editor.*

CHAPTER XX.

Writing, Arithmetic, and Book-keeping.

WHEN a child has learned to hold his pen well, then get a plate engraved with copies in any hand you wish him to write, and have several sheets of it printed off in red ink, and let him fill these up with black ink, only showing him where to take up his pen, and where to begin the letters. When he is perfect in this, he will soon write the same hand on fair paper.

I would certainly advise all gentlemen to learn perfectly merchant's accounts, and not to think it a skill that belongs not to them, because it has chiefly been practised by men of traffic. When a youth has once got the skill of keeping accounts, perhaps it will not

be amiss that his father from thenceforth require him to do it in all his concernments.—*Locke.*

I would advise all young persons to learn to make their own pens, and to do it dexterously according to rule. Many persons write very ill merely for want of a good pen; and why should we depend on another for so small an object, and that so frequently wanted?

Rollin.

When a youth has acquired a readiness in writing and numbers, he may learn the beautiful and useful art of book-keeping according to the Italian method. Though this piece of knowledge is more immediately useful for traders, it ought not to be neglected by any person whatever. Many an estate might have been saved, had the owner of it known how to keep correct accounts of his income and expenses. Were there only the beauty and elegance of this art to recommend it, no wise parent would let his son be without what may be so easily acquired.—*Burgh.*

I have observed that writing is the most fatiguing of all the lessons children learn; nor indeed can any thing be more tiresome than to fill a large page by repeating one or two phrases which contain only two lines. I have therefore had extracts from instructing and amusing books written by an excellent master, and use them as copies for my children. Some of them are written large for their first copies, others in a

small hand for the ages of twelve or thirteen, and they are all on separate sheets. By this method their lessons are rendered agreeable, and thus they will certainly learn to spell much sooner than other children.

Mad. de Genlis.

So much of the science of numbers as is in common use, as numeration, subtraction, multiplication, and the division of money, should be learned with accuracy by young ladies, to which should be added the Rule of three and Decimal fractions; which will abundantly repay the labour of acquiring them, by the pleasure and utility which will perpetually result from the knowledge of them through life.—*Darwin.*

The art of writing, simple as it is, is almost wholly taught by men, because women are incapable of teaching it; but no arguments can be convincing that they do not possess a capacity of excelling in penmanship, if they bestowed the same application upon it, as those men do who exercise the profession of writing-masters.

Wakefield.

In teaching children to count, they should be accustomed to count by realities and by signs at the same time. Thus when they are shown three apples, and they learn to call them three, they should at the same time be shewn the figure three, so that the ear, the eye, and the mind, should keep pace with one another.

Besides teaching the rule of three as it is usually

done, children might be taught the principles and reasons of it in conversation. You might first ask "If 1 yard costs 1 shilling, how much will three cost?" The child will answer three. You may then say, "If the share of three boys is 12 apples, what number will be sufficient for 9 boys?" Here the pupil will be puzzled. Ask him why the answer to the last question was so easy? he will tell you because he knew the share of one. Then teach him to consider, that if the share of three boys is 12, the share of 1 must be 4, which multiplied by 9 gives 36 the answer, which is dividing the second number by the first, and multiplying by the third.

Again, "If the share of three boys is 5 apples, how many will be sufficient for 9?" Here our pupil will attempt to proceed in the same manner as in the former question, but will not find it very easy to divide the 5 into three parts. Therefore if he multiplies the 5 apples by the 9, and divides by the 3, it will be exactly the same thing. By this our pupil perceives, that if a given number, 12 for instance, is to be divided by one number and multiplied by another, *it will come to the same thing* whether he begins by multiplying the given number or dividing it first.

A variety of arithmetical questions occur in common conversation, which should be made a subject of inquiry, and our pupils amongst others should try their skill; in short, whatever can be taught in conversation is clear gain in instruction.

In questioning children in addition, instead of saying, "two and two *make* four," it is perhaps more intelligible to say, "two and two *are* four."--*Edgeworth.*

Children should first learn arithmetic by visible objects, and pass through the four first rules with shells or beans, and see the truth of the rules before they learn to express them on paper. This is beginning with sensible objects, which should always be done if possible.—*Northmore.*

It is generally allowed that freedom of hand constitutes one of the chief beauties of penmanship; for which reason many masters are of opinion, that children should not begin to write, till their hands are sufficiently strong to guide the pen with ease. On this account it may be better for them not to learn writing till they are eight or nine years old; and as bad habits are not easily conquered, they should not be permitted to scribble by themselves; but if they must write, they should be encouraged to imitate printing rather than writing. I have even known parents teach their children to hold the pen or pencil in the left hand till they were regularly taught writing, that they might not contract bad habits, and also to strengthen the left hand, which is only weaker than the other from being less frequently used. It may perhaps be said that it is necessary for children to learn writing at six years old, that they may be able to write their lessons when they begin any foreign language. To this I reply, that children may be taught languages better for the first two or three years by being verbally exercised in the rules than by writing themes; but if it be

thought necessary that they should have written exercises, they may dictate them to their master or some other person, as recommended by *Madame de Genlis*, page 180 of this volume.

Next to holding the pen well, it is of the greatest importance to join the letters properly and take up the pen at the right places. Where children do not learn of a master the copies should be marked, to show where the pen is to be taken up and the letters begun, and for some months they should never be suffered to write without some person looking over them, to see that they attend to these marks. The best writing-masters give their scholars particular rules for the different combinations of letters, that may be written without taking up the pen. These should be procured, if possible, by those parents who wish to instruct their children in this important art.

The copies should chiefly consist of lessons in orthography, such as lists of words that sound alike, though spelled differently, and *vice versa*; of those words which differ in the verbs and nouns, as *to practise* and *a practice*; and children who learn any foreign language might have for copies lists of nouns with their proper articles and the English translation. Such copies would be more useful than the maxims of worldly prudence usually given children, which they cannot understand, and many of which are extremely erroneous.

Children should make their own addition, multiplication, and pence tables, by counting beans and writing down the result, according to Mr. Northmore's plan. In exercising them in multiplication, instead of saying, "*how much is five times six?*" I would say,

how much are five sixes?" which appears to me a much clearer way of stating the question. Perhaps when they are taught addition, it may be well to explain to them, that as 7 and 8 make 15, so 27 and 8 must make 35, for unless they understand this, they are often puzzled in adding large numbers, though they know all the combinations as far as 12.—*Editor.*

CHAPTER XXI.

Natural History, Natural Philosophy, Botany, Chemistry, and Mathematics.

IN natural philosophy, young people may proceed leisurely from the history of meteors, minerals, plants, and living creatures, as far as anatomy. Then also, in course, might be read to them out of some not tedious writer the institution of physic, that they may know how to manage a crudity; which he who can wisely and timely do, is not only a great physician to himself and to his friends, but also may at some time or other save an army, by this frugal and expenseless means only. To set forward all these proceedings in nature, and also in mathematics, what hinders but that they may procure, as oft as shall be needful, the helpful experiences of hunters, fowlers, fishermen, shepherds, gardeners, apothecaries; and in other sciences, architects, engineers, mariners, anatomists?—*Milton.*

The study of nature scarcely requires any thing but eye-sight, and is therefore adapted to every capacity, and even to children. It consists in attending to the objects presented to us by nature, in contemplating them with attention, and admiring their various beauties; but without searching out their causes, which properly belongs to the science called physics.

The study of natural history, (if it can be called a study) instead of being tedious and irksome, is pleasant and agreeable; it may be used as a recreation, and should generally be made a diversion. It is inconceivable how many things children are capable of learning, did we improve every opportunity of instructing them with which they themselves furnish us. A garden, a field, a house, may be considered as so many books lying open before them; but they must be taught and accustomed to read them. Nothing is more common than bread and linen, yet how few children know how either of them are prepared, or through how many hands corn and flax must pass, before they are converted into bread or linen. The same may be said of woollen cloth, which bears little more resemblance to the raw materials of which it is formed, than paper to rags picked up in the streets: and why should not children be instructed in those wonderful works of nature and art, which we daily use, without ever reflecting how they are produced?—*Rollin.*

It would be of great advantage to youth if they could, as a part of their education, have an opportunity

of seeing a course of experiments in natural philosophy, &c. They would there learn, in the most entertaining and easy manner, the grounds, as far as known, of the noble science of Physiology. And in seeing a regular series of experiments and observations in mechanics, hydrostatics, pneumatics, optics, astronomy, chemistry, and the like, would have their curiosity raised to the highest pitch, and acquire a taste for knowledge, which might not only lead them in after-life to pursue their own improvement in the most valuable ways, but likewise might, by furnishing an inexhaustible fund of entertainment, supply the continual want of taverns, plays, music, or other less innocent amusements, to fill up their vacant hours. For it is only the want of something within themselves to entertain them, that drives people to routs, rackets, or masquerades, to the fatal waste of time and money, and the utter perversion of the true taste of life.

A person who understands this kind of knowledge, with the help of a very few instruments, as a telescope, a microscope, an air pump, and a pair of globes, may go through the grounds of this sort of knowledge, to the great entertainment and improvement of a set of pupils.

Of all studies, none have a more direct tendency to aggrandize the mind, and consequently none are more suitable to the dignity of human nature, than those which are included under the general term of Physiology, or the knowledge of nature, as astronomy, anatomy, botany, mineralogy, and so on. The study of nature appears in no light so truly noble, and fit to ennoble the human mind, as when compared with those

of the works of men, as criticism, antiquities, architecture, heraldry, and the like. In the former, all is great, beautiful, and perfect; in the latter, the subjects are all comparatively mean and defective; and whatever is otherwise, owes its excellence to nature, as in poetry, painting, sculpture, and so forth. The first leads us to know and adore the greatest and most perfect of Beings: the last to see and regret our own weakness and imperfection.—*Burgh.*

I have said that geometry is not adapted to children; but that is our own fault. We are not aware that *our* method is not *their* method, and that a science used by us to learn the art of reasoning, should to them be only the art of seeing.

Having made some very correct geometrical figures, if you join them together, or place one on the other to examine their relations, you will discover all the elements of geometry, without troubling yourself with definitions, problems, or any other form of demonstration than the simple superposition.

I shall not pretend to teach my pupil geometry, 'tis he must teach it me. I shall seek for the analogies so as to make him discover them himself. I shall let him find out that all the radii of a circle are equal, by drawing one with a pin and a thread, evidently of the same length at all parts of the circle. I shall prove that an angle of sixty degrees is the sixth part of a circle, whether large or small, by drawing several concentric circles, and showing him that an angle of sixty degrees is in each equal to a sixth part of a

circle, &c. After this he may learn the use of the protractor.

People are too apt to neglect the exactness of the figures, and attend only to the demonstrations. With us, on the contrary, demonstrations will never be talked of. Our chief object will be to draw very straight lines, to make a very perfect square, and describe a very exact circle. To prove the accuracy of our figures, we shall examine them by all their sensible properties, and this will give us an opportunity of daily making some fresh discoveries. With my pupil geometry is merely the art of using the rule and compass.

Children may acquire some knowledge of natural philosophy by many common and simple experiments. I would not take my pupil into a room filled with machines. All these apparatuses would either frighten a child, or their external form would divert his attention from the effects they produce. I should be desirous of constructing our machines for ourselves: we would not however begin by making the instruments before the experiments, but after having discovered the experiment as by chance, we would by degrees form a machine by which we might prove it.

For the first lesson on statics, instead of procuring a pair of scales, I would place a stick across a chair, and add weights on each side, sometimes equal and sometimes unequal, making each arm of the lever proportionably longer or shorter, so that the stick may balance. Thus we should discover that an exact equilibrium always depends on the reciprocal proportion between the weights and the length of the lever.

Rousseau.

Of *scientific pursuits* I have no scruple to say, that the most liberal, the most honourable, the happiest, and what will probably be the most successful employment for a person of fortune, is the *study of nature*, including the two branches of it, *natural history* and *natural philosophy*; and therefore that to this great object a principal attention should be given in the education of every person who can support himself without any profession, and who has the necessary means of applying to these pursuits. And this is far from being inconsistent with any other study or pursuit that may be thought proper for his rank and station in life. In these pursuits, more eminently than in any other, a man may find that perpetual and encreasing *variety*, which is one of the greatest charms of human life; and no time or season is improper for them. Summer or winter, sunshine or rain, have each their peculiar advantages; so that no man who has a proper taste for these pursuits will ever have reason to complain that his time hangs heavy on his hands, which is the greatest source of uneasiness to persons of large fortune, who are exempt from the common but generally enlivening cares of life. Lastly, it is the greatest recommendation of these studies, that when they are conducted in a proper manner, so as indeed to be most successful, they tend in an eminent degree to promote a *spirit of piety*, by exciting our admiration of the wonderful order of the divine works and divine providence; marks of consummate wisdom and perfect goodness perpetually obtruding themselves upon the mind, in the course of these pursuits, and inspiring the ingenu-

ous heart with the most profound sentiments of reverence, love, and confidence. These sentiments sufficiently impressed, exalt our natures to the highest dignity and happiness of which they are capable, and diffuse a pleasing and uniform serenity over every scene of life. They dispose a man to behave with propriety and honour here, and give the best founded hopes of the continuance and increase of this solid felicity through endless ages in a better state hereafter.

I mention this subject in treating of education, because I conceive it to be of importance, that a taste for experimental philosophy be acquired pretty early; and it is a thing of such a nature, that with proper judgment in the teacher, it may be entered upon as early as almost any thing whatever in the whole compass of education.

As to *natural history*, or the general knowledge and classification of the various substances that the earth contains, the various plants that it produces, and the animals that live upon it, it is a species of knowledge that certainly cannot be entered upon too early. It is in fact only learning the names of things, but in such a manner as is an excellent and necessary introduction to the philosophical investigation of their powers or uses. On these accounts, a well-stored and well-arranged collection of natural history is absolutely necessary to be at hand during the whole course of the education of a person of rank or fortune.—*Priestley*.



We have some cabinets with minerals, corals, and a pretty collection of shells; also a conservatory where

I have a number of plants properly classed with tickets on each.

We have begun a course of philosophy, and there are about fifteen who attend the lectures, which are delivered twice a week, and will continue two months. We shall afterwards attend lectures on chemistry, concluding* with a course of natural history. Indeed we intend to go through each of these subjects again, as it is impossible to reap the smallest advantage from attending each of them but once. Neither Adelaide nor Theodore are strangers to natural history, and they have acquired some knowledge of minerals, shells, and plants. In their infancy they read *Nature Displayed* and the *History of Insects*, both very interesting works. Do not imagine, Madam, that it is my intention to make Adelaide extremely learned; you know my sentiments on that subject, which are by no means changed. I only mean to give her a little knowledge of those things, because they may furnish her with amusement, and prevent her being fatigued with the conversation of her father, her brother, or her husband, when they talk on such subjects; at the same time it will preserve her from an infinite number of prejudices adopted by ignorance.

At twelve years old my son began mathematics, and as I think this study should employ six years, it is sufficient to dedicate to it three hours in a week, or half an hour every day. By this method children cannot be fatigued, and however weak their understand-

* They should rather begin with natural history, as being fitter for children than either natural philosophy or chemistry.—*Editor.*

ings, it is hardly possible they should not learn enough for any station of life. I intend also to teach my daughter as much geometry as is indispensably necessary for taking a plan, and drawing a landscape from nature, with due attention to the perspective.

Mad. de Genlis.

It is very true that mathematical knowledge is not immediately applicable to law, physic, or divinity; nevertheless it is indirectly connected with and fundamental to all science. It necessarily induces a habit of reasoning justly; it accustoms the mind to rational investigation and intense thinking. Now intense thinking, without which you must always remain on the surface of knowledge, is to common minds an occasional and irksome exertion; but to a mathematician it is habitual and easy; in all subjects of difficulty, therefore, a mathematician has an evident advantage: his conceptions will be more distinct, his deductions more accurate, and his conclusions consequently more just.

Botany should be considered as a science of amusement; but with this strong recommendation, that, it may be acquired without stealing a single hour from more important studies. A man who studies all day and every day, will, in a few years, become unhealthy and stupid; therefore a part of every student's time must be lost in exercise. Lost did I say? No: it is not lost to a botanist. He studies where other men for want of books must lounge. To him the book of nature lies constantly open. He reads as he walks along: every field is a new chapter, every leaf is an

object of attention, and every flower a prize. A general knowledge of botany therefore may be learned at times when other studies are necessarily suspended, consequently it interferes with no other science. I say a general knowledge, which is enough for a gentleman who studies botany as an amusement; an universal and minute botanist must unavoidably neglect things of more importance.

Herbarizing may with some propriety be compared with the amusements of the chase. A botanist is continually hunting; but with this very great advantage, that his sport is unmixed with cruelty.—*Berkenhout.*

So many advantages, with respect to health, tranquillity of mind, useful knowledge, and inexhaustible amusement, are united in the study of nature, that I should not fail most warmly to recommend it to your notice. Here I can speak from my own experience; for the study of English botany caused several moments to glide away with more pure and active delight than almost any other single object ever afforded me. It rendered every ride and walk interesting, and converted the plodding rounds of business into excursions of pleasure. From the impression of these feelings, I have ever regarded, as perfectly superfluous, the pains taken by the friends of natural history to show its utility in reference to the common purposes of life.

Is it not enough to open a source of copious and cheap amusement, which tends to harmonize the mind, and elevate it to worthy conceptions of nature and its author? If I offer a man happiness at an easy rate,

unalloyed by any debasing mixture, 'can I confer on him a greater blessing? Nothing is more favourable to enjoyment than the combination of bodily exertion and ardour of mind. This the researches of natural history afford in great perfection, and such is the immense variety of its objects, that the labours of the longest life cannot exhaust them. The study of nature is in itself a cheap study; yet it may be pursued in a very expensive manner by all the apparatus of cabinets, purchased collections, prints, and drawings. But if you will content yourself with the great book of nature and a few of its ablest expositions, together with the riches your own industry may accumulate, you will find enough of it within your compass to answer all reasonable purposes of instruction and amusement.

Aikin.

Chemistry is a science particularly suited to women; suited to their talents and to their situations. Chemistry is not a science of parade; it affords occupation and infinite variety, it demands no bodily strength, it can be pursued in retirement, it applies immediately to useful and domestic purposes, and whilst the ingenuity of the most inventive mind may be exercised, there is no danger of inflaming the imagination; the judgment is improved, the mind is intent upon realities, the knowledge that is acquired is exact, and the pleasure of the pursuit is a sufficient reward for the labour.

Dr. Johnson says, that "nothing is ever well done that is done by a receipt." Were I attempting to commend chemistry to certain epicurean philosophers,

I should say that a good cook was only an empirical chemist, and that the study of this science would produce a salutary reform in receipt books, and must improve the accomplishments of every lady who unites in her person the offices of housekeeper and wife.

Edgeworth.

When children are entertained with prints of natural history, care should be taken that the relative size of the animals is preserved*, as otherwise their imagination would be filled with chimeras. In some books of natural history for children, the elephant and the mouse are nearly of the same size, and the crocodile and whale fill the same space in the page.

* This may certainly be desirable, but I believe it would render the plates of natural history far too expensive for children; for if the smallest quadrupeds were scarcely half an inch long, the largest would occupy a space of nearly 30 inches.

I would therefore recommend that all animals belonging to the same genus should be drawn on the same scale, but that this should differ according to their proportionate sizes. Thus the largest animals may be drawn on a scale of one inch to 32, so that the morse, the sea-lion, the whale, and the hippopotamos, will measure about 7 inches, the elephant 6 (without the trunk), and the horse nearly 3 inches.

Those genera of which all the species are considerably smaller, may be drawn on a scale of one inch to 16, as the dog, the lion, the sheep, &c. while the smallest may be on a scale of one inch to 8. By this plan children would easily comprehend the comparative sizes of animals, particularly if the figure of a man were occasionally introduced in the plates when the scale is changed. Indeed this alone would entirely remove the above objections to the common plates of natural history; for were children to be shown that a man is not half the height of an elephant, while a mouse is not even so high as the foot of a man, there would be little danger of their forming erroneous ideas on the subject.—*Editor.*

A complete knowledge of the common terms made use of in theoretic and practical mechanics is absolutely necessary before any person can attend public lectures in natural philosophy with advantage. The ancients, in learning this species of knowledge, had an advantage of which we are deprived; many of their terms of science were the common names of familiar objects. Thus a Roman peasant knew that a valve was a door, and if he heard a lecturer describing the valves, he would have known which part of the machine he referred to, as he would have looked for some little doors that opened and shut. Thus also would he have known that a radius only meant a wheel. When a boy sitting on a plank or sofa is lifted up by another boy applying his strength at one end of the seat, whilst the other end rests on the ground, he should be taught that the point of rest is called the fulcrum, and by mixing such words in common conversation and in the daily occurrences children would soon understand their meaning. A distinct knowledge of a few terms assists a learner in his first attempts; finding them successful he advances with confidence, and acquires new ideas without difficulty or disgust. It is of great consequence to seize the proper time for introducing a new term, a moment when attention is awake, and when accident has produced some particular interest in the object. Thus if a pump is to be repaired, the names of the different parts may be taught to a child, and after that he will understand the principles of the machine much better. Children should also be permitted to see and attend to any repairs that may be going forward in a house, and the

different names of the joists, beams, &c. should be explained to them.

An early use of the rule and pencil, and easy access to prints of machines, of architecture, and of implements of trade, are of obvious use in this part of education. To understand prints of machines, a previous knowledge of what is meant by an elevation, a profile, a section, a perspective view, and a bird's-eye view, is necessary.

We strongly recommend it to teachers to use as few precepts as possible in the rudiments of science, and to encourage their pupils to use their own understanding as they advance. In mechanism a general view of the power and uses of engines is all that need be taught; where more is necessary, such a foundation, with the assistance of good books, and the examination of good machines, will perfect the knowledge of the theory and facilitate practice*.

In teaching chemistry your pupils should first be taught by easy experiments the difference between a chemical mixture, as that of sugar and water, where the sugar is so far impregnated by the water that it still appears clear; and a mechanical mixture as chalk, &c. which at first renders the water muddy, but will at last fall to the bottom without mixing with the water. These mixtures they might separate by evaporation. They might then be shown what is meant by saturation, precipitation, &c. After this they might be taught distilling. Let them see the different effects

* I will refer those parents who wish their children to excel in mechanics to the excellent chapter on that subject in "*Practical Education*," as it is impossible to do justice to it by any extracts.

produced by an acid and an alcali, the blue colour of vegetables being turned red by acids, and green by alkalies. When an acid is put upon an alkali, it produces a bubbling which is called an effervescence. By these simple experiments the minds of your pupils may be easily turned to this subject, if you wish it, and by thus accustoming them to observation, we give them not only the power of learning what has been already discovered, but of adding as they grow older something to the general stock of human knowledge. In all your attempts to instruct young people in chemistry, the greatest care should be taken, that they should completely understand one experiment before you proceed to another. The common metaphorical expression, that the mind should have time to digest the food which it receives, is founded on fact and observation.—*Edgeworth.*

The ambition of appearing to be well informed breaks out even in those triflers, who will not spare time from their pleasurable pursuits sufficient for acquiring that knowledge, of which, however, the reputation is so desirable. A little smattering of philosophy often dignifies the pursuits of their days, without rescuing them from the vanities of the night. A course of lectures (that admirable assistant for enlightening the understanding) is not seldom resorted to as a means to substitute the appearance of knowledge for the fatigue of application; but where this valuable help is attended merely like any other public exhibition, and is not furthered by correspondent reading at home, it often serves to set off the reality of ignorance, with the

affectation of skill. But instead of producing in conversation a few reigning scientific terms with a familiarity which

“Amaze the unlearn’d, and make the learned smile,”

would it not be more modest, even for those who are better informed, to avoid the common use of technical terms, whenever the idea can be conveyed without them? For it argues no real ability to know the names of tools, the ability lies in knowing their use; and while it is in the thing, and not in the term, that real knowledge consists, the charge of pedantry is attached to the use of the term, which would not attach to the knowledge of the science.—*More.*

Geometry should always form a part of a liberal course of studies. It has its direct uses and its indirect. It is of great importance for the improvement of mechanics and the arts of life. It is essential to the just mastery of astronomy and various other eminent sciences. But its indirect uses are perhaps of more worth than its direct. It cultivates the powers of the mind, and generates the most excellent habits; it eminently conduces to the making man a rational being, and accustoms him to a closeness of deduction that is not easily made the dupe of ambiguity; and carries on an eternal war against prejudice and imposition.

The assistances which human invention has furnished for our powers, are essential subjects of education in civilized societies. This is the reason I have ever recommended, that children be made acquainted early

with the mechanic arts. These arts are the subjects of drawings and treatises, which, in this method of education, become at once amusing, interesting, and instructive.—*Northmore.*

Madame de Genlis recommends, that children should be accustomed to compare the works of God and the works of man in the microscope, that they may see the infinite perfection and exactness of the former, and the extreme roughness and irregularity of the latter, even if they appear equally beautiful to the naked eye.—*Mad. de Genlis.*

The study of natural history is particularly desirable for children and young people, because it not only supplies them with an inexhaustible source of innocent amusement, but is also extremely improving, (when scientifically taught) by accustoming them to generalize their ideas, and showing them how much every subject may be simplified by a regular and judicious classification.

Children are generally delighted with every thing that possesses life; they should therefore begin with the study of the animal kingdom (especially insects) as being the most interesting; besides which its divisions are particularly simple, and may be easily explained.

The pupils should be told that natural history is divided into three kingdoms, the animal, the vegetable, and the fossil. Each kingdom is divided into classes,

or to carry on the analogy, provinces; each class into orders or towns, and each order into genera or families, consisting of various species or individuals; so that the generic name may be considered as the surname, and the specific as the christian name. In some species there are several varieties, which may be compared to children of one parent, with whose surname and christian name, i. e. generic and specific names we are previously acquainted. Thus the mastiff (*canis molussus*, Lin.) is one of the several varieties belonging to the same parent, whose specific or christian name is familiaris, or the domestic dog, of the family or genus canis, in the town or order feræ or wild beasts, in the province or class mammalia (or animals that give suck) in the kingdom animalia.

After this explanation, which a judicious instructor might render perfectly intelligible to a child of ten years old, the pupils should make six large pasteboard boxes for the six classes of the animal kingdom, divided into several compartments according to the number of orders in each class. They should also be supplied with a table of the classes, orders, genera, and species, though it is not necessary at first to require them to remember the exact definitions, or the latin names.

Some cheap prints of animals, birds, &c. should then be procured, which they should paste on card and cut out. These they should number on the wrong side according to the table above mentioned, and distribute in their respective *boxes*, observing a similar practice whenever they add to their collection.

Their memories should be exercised by mixing the

contents of the boxes together, the children being desired, by way of amusement, to replace the pictures, without referring to the table. When perfect in this exercise, they may, in like manner, be taught to select the species belonging to the same genus. To render this study more entertaining, the mother or governess may occasionally relate or read short descriptions* of various animals, of which the pupils may be desired at some future day to repeat as much as they can remember; they should also be accustomed to name the country from which each foreign animal is brought. If these boxes were kept by the mother or governess, and only produced once or twice a week, they would prove a very pleasing and a very instructive recreation. Children may also amuse themselves with classifying shells, which, though of no real use, will at least lead them to observe and admire the productions of nature.

Botany is a most delightful and healthful amusement; but the entertainment afforded by this study does not arise from merely *knowing* the scientific names of plants, but from the satisfaction of finding them out for ourselves.

But though botany may be considered as an easy study, yet the divisions and subdivisions are so complex and numerous, and the distinctions between the species so minute, that I believe few children have sufficient perseverance, attention, and discrimination to find out the plants by a synopsis; good botanists being

* I would particularly recommend Dr. Mavor's *Natural History* for this purpose, as being perfectly unexceptionable and fit for children of all ages.

sometimes obliged to read over the descriptions of forty or fifty plants before they meet with the object of their search. I do not therefore consider this as a proper study for children, and would even refuse to tell them the names of many British plants, to avoid giving them a superficial knowledge of botany while little, lest I should deprive them of the chief pleasure attending this study, should they wish to learn it regularly at any future period.

I have observed that young ladies are sometimes troubled with temporary fits of indolence and low spirits, which is greatly occasioned by their not having a sufficient number of entertaining and rational pursuits. If at such times their friends could induce them to take up some new study, which might interest them by its *novelty*, it would be of infinite service. Botany, chemistry, and those parts of natural philosophy, which it is immaterial whether they ever become acquainted with, might be reserved for such occasions.

A young person who wishes to learn botany should get some scientific friend to dissect a flower, and teach her the botanical names of the various parts. When perfect in this lesson, she may procure *Withering's Arrangement of British Plants*, or some other English synopsis of the same nature, as also a glossary, and endeavour to puzzle out by herself the class, order, and genus of any wild flowers with which she is not previously acquainted. Though at first she may find this difficult, she will soon be surprised at her own improvement: I would advise her, however, not to attempt any umbellated or compound flowers, till she has made some progress, nor ought she to be discouraged,

though she should not always discover the specific characters of others.

Having found out several plants in this manner, I would then recommend her reading some botanical works, such as *Mrs. Jackson's Botanical Dialogues for Young Persons*, or *Rousseau's* or *Wakefield's Botany*, which she will now find very instructive; but were she to read these works before she is practically acquainted with the terms, she would be unable to follow the authors in their descriptions, and would therefore derive but little benefit from their works.

Specimens should be preserved of every plant found out, which will render the study much more interesting and improving; but I highly disapprove of a frequent reference to plates and engravings, as being likely to render young botanists lazy and inattentive.

With respect to natural philosophy, geometry, chemistry, &c. I know it has been proposed to teach them to children of ten or eleven years of age, and various games and pastimes have been devised for this purpose. But while praise is due to those who have thus smoothed the once rugged paths of science, I doubt whether it might not be better to reserve these studies for the entertainment of youth.

I am fully aware that children would be much pleased with many of the experiments in natural philosophy; but if the easiest and most amusing parts be selected for their use, they will, when old enough to apply seriously to such studies, find nothing left but the dry husks of learning and science.

The experimental parts of natural philosophy may be compared to those beautiful and cultivated spots,

which sometimes unexpectedly burst on the weary traveller in the midst of a barren and mountainous country, and which serve as resting places where he may refresh himself before he proceeds on his journey. But if the most entertaining experiments have lost the charm of novelty, by the young student's having been familiarized to them from childhood, may it not be feared he will turn with disgust from scientific studies, when he finds himself involved in a succession of abstruse problems and intricate calculations, without a prospect of his path being enlivened by new and entertaining objects.—*Editor.*

CHAPTER XXII.

Drawing and Perspective.

I THINK a young gentleman should have such an insight into perspective, and so much skill in drawing, as will enable him to represent tolerably on paper any thing that he sees, except faces, and this may be acquired in a little time if he have a genius for it; but to be a perfect painter will require more time than a young gentleman can spare from his other improvements of greater moment.—*Locke.*

It is a matter of surprise to me, that a thing so obviously useful as drawing, and in many respects so in-

dispensably necessary, should be so generally disregarded. Young gentlemen at an academy indeed sometimes learn a little drawing, but neither so often nor so completely as they ought; but it is not of those I mean now to speak, but of that large body of youth comprehended in the fourth class of people, i. e. the sons of tradesmen and mechanics.

As parents cannot know certainly what their children will be, it is fit that, according to their station, they should be so educated as to be prepared for whatever may suit their circumstances, their capacity, and their inclinations; and to this end, besides reading, writing, and arithmetic, I earnestly recommend drawing. All parents, without an exception, should implant in their children an ardent desire to excel: not to engage them in things they are unequal to, not to fill their heads with chimeras of fancied power and abilities, but that they labour with unwearied industry to become perfect in their way, be their profession, trade, or business, what it will. Thus, if a boy is to be a bricklayer, a carpenter, a smith, or any other trade relating to building, it is right that he should be animated with a desire to become perfect, and not sit down contented with a scanty superficial knowledge of his business; and to attain this, drawing should be made as familiar to him as writing, which would greatly contribute to his advancement in the world; for how often does it happen that a gentleman wants his own conceptions and designs executed and improved, which is easily done by a masterly workman!

Thus also if an upholsterer is sent for, it is an advantage for him not only to give the proper dimen-

sions of furniture, but display the several ornaments and fancies in use, and even strike out new designs of his own. Drawing is also essentially necessary for calico printers and linen-drapers. But if we take a more general survey of things, in order to give us a true and solid estimation of real life, we shall find this art of surprising use. How many trades are there subservient to the arts and sciences! All those who make maps, charts, and globes, and all those who make mathematical instruments, and the vast apparatus for the different parts of experimental philosophy: so too engravers, sculptors, painters, and anatomists; all these, with many others needless to enumerate, stand in need of drawing; so vast is its use, and so necessary is the knowledge of it.—*Nelson.*

Little children are extremely fond of imitation, and they all attempt to draw. I would wish my pupil to cultivate this art, not merely for the sake of the art itself, but to render his eye accurate and his hand free. I would not however let him have a drawing-master, who would only give him pictures to copy; Nature should be his only master, that he may have before him the original object, not the paper that merely represents it. I would even prevent his sketching any thing by memory, till, by frequent practice, the exact figures of the objects are well impressed on his imagination; for by substituting ridiculous fantastical figures for reality, he may lose the knowledge of just proportion, and spoil his taste for the beauties of nature.

I am aware that by this method he will scrawl a long time before he will produce any drawing that has the slightest resemblance to the original, and be late in acquiring the elegance of outline, and the light touches of a finished artist. Perhaps he will never discern picturesque beauties, or possess a good taste in drawing; but on the other hand his eye will become more exact, his hand more steady, and he will acquire a knowledge of the just proportions, sizes, and figures of animals, plants, and other objects, and a quicker sense of optical deceptions.

But in this pursuit, as in others, I do not intend my pupil should have the amusement all to himself. I would make it still more agreeable by constantly partaking of it. I would not let him have any other rival than myself; but I would be his competitor without intermission, and without danger, and this would render his employment interesting, without creating any jealousy between us. I would follow his example, and, taking up the pencil, would at first handle it as awkwardly as himself. I would begin by drawing a man, as boys draw them on walls, a stroke for each arm, one for each leg, and the fingers longer than the arms. Some time after, one of us would perceive this want of proportion; we should remark, that a leg has some thickness, but that it is not equally thick at all parts, and that the length of the arm is determined by the length of the body. In this progress I should as much as possible keep pace with him, or would get so little before him, that it should always be in his power to overtake, or even occasionally surpass me.

We would then purchase colours and brushes, and

endeavour to imitate the colours of the objects as well as the figure. We would colour, paint, and daub, but in all our trials we would endeavour to copy Nature, and never do any thing but under her direction.

If we were in want of ornaments for our rooms, we have now found enough. I would have our drawings framed and handsomely glazed, that they may not be retouched, and that, finding they remained in the state we left them in, each one might be interested to do his best. I would have these drawings hung regularly round the room, every picture repeated twenty or thirty times, showing in each copy the progress of the artist, from the time when the house was only a misshapen square, till its front, sides, proportion, and shading are correct. The gradations preserved in these pictures will not fail of being constantly interesting to ourselves and entertaining to others, and of exciting our emulation. I would put the most unfinished in superb gilt frames, which would set them off, but when the imitation becomes more exact, and the drawings really good, I would only put them in plain black frames; for these will not want any ornament to set them off, and the border should not divert the attention from the merit of the picture. Thus we should all aspire to the honour of a plain frame, and when we meant to despise a picture, condemn it to the *gilt frame*. In drawing I should never let my pupil make use of a rule or compass, but keep them constantly locked up, only indulging him with them rarely and for a short time.—*Rousseau*.

If those young women who are in a situation to try whether Nature has given them talents for the beautiful accomplishment of drawing, would fairly make the essay, they might very probably open to themselves and to their friends a spring of entertainment that would never run dry, that would contribute to improve while it delights them, by adding to their ideas of elegance and grace, that would prevent many a folly and many a sin which proceed from idleness, and that would prove the means of future support, should it please the Supreme Wisdom to reduce them to a state of dependance.—*Fordyce.*

As to drawing, I would only wish you to follow as genius leads: I think the use of this art is more for yourself than others: it is but seldom that a private person has leisure or application enough to gain any high degree of excellence in it: but with regard to yourself it is of great consequence to have the power of filling up agreeably those intervals of time, which too often hang heavily on the hands of a woman, if her lot be cast in a retired situation. Besides this, it is certain that even a small share of knowledge in this art will heighten your pleasure in the performances of others. The pleasure of seeing fine paintings, or even of contemplating the beauties of nature, must be greatly heightened by being conversant with the rules of drawing, and by the habit of considering the most picturesque objects. As I look upon taste to be an

inestimable fund of innocent delight, I wish you to lose no opportunity of improving it, and of cultivating in yourself the relish of such pleasures as will not interfere with a rational scheme of life, nor lead you into dissipation, with all its attendant evils of vanity and luxury.—*Chapone.*

I am very desirous my children should excel in drawing; for it is a pursuit adapted to all ages, and offers innumerable resources against idleness. Rousseau wishes Æmelius to draw without a master; but he speaks of what he does not understand. It is absolutely necessary to have a master, and that master ought to be a very good one; for every thing depends on first principles. It is not only necessary to have good copies, but the master must perfectly understand the science; for it is by drawing with him that the scholar will make the most rapid progress. It will be necessary to begin with copying, but this apprenticeship may certainly be prolonged too long; which would be a great loss of time. A good master, however, will, in the space of a year, teach his scholars to draw from nature.—*Madame de Genlis.*

Extract from the Appendix to MALTON's Complete Treatise on Perspective, published in 1783.

Having shown how objects may be projected perspectively by rule, I shall now show and explain the use and application of an apparatus, by which the most complicated and irregular objects, landscape-views, &c. may be accurately drawn without understanding

perspective, the best calculated for the purpose of any I have seen or heard of, at the same time simple and easy to be applied. I speak from experience; having frequently made use of it in drawing complicated machines and other objects in which there were scarcely any right lines, or none that were principal.

This apparatus consists chiefly in a rectangular frame, the length in proportion to the width; about 3 to 2 is a good shape. This frame is reticulated with silken threads, or it is better with fine iron wire, in squares not exceeding half an inch; if smaller, the drawing may be more accurate. They are usually done with threads all of one size or thickness; but I advise larger or thicker at every fifth square, beginning from the middle, longitudinally; and having made one for the horizon (which should be about one-third from the bottom of the frame, in common cases) set off the others from that breadthways.

It is a matter of surprise to me, that although every artist knows how by reticulation to reduce or enlarge drawings from prints or pictures, yet they are at a loss to apply it in drawing from an object; in which there is only this difference, that in the latter a sight-hole to keep the eye to one point is necessary. The application for landscape views is as follows:

Being provided with a frame reticulated as above, in order to fix it for use, a strong staff not much less than two inches thick is necessary; for if it be too small, it will not be steady enough, but subject to trembling when stuck in the ground, for which purpose it must be pointed at the bottom, and at the other end a cross piece is fixed about nine inches long,

more or less, according to the size of the frame, for which a groove is made in the upper edge to fix it upright; it would be better if a spirit level be fixed in it to set it horizontal, which the threads should be exactly. Along this cross-piece is a hole about an inch and a half wide, and three quarters of an inch deep, for a slider to be fixed in to support the sight-hole, so that it may be steady, yet free to slide in and out at discretion, according as the sight-hole is required to be nearer or farther from the frame; which sight-hole is raised or lowered as occasion requires, for a higher or lower horizon, and is fixed by the turn of a screw. The staff may be about $4\frac{1}{2}$ or 5 feet long, so that when fixed in the ground the horizon in the frame may be on a level with the eye, which is at discretion either standing or sitting on a high stool.

The whole of the apparatus being fixed for use, the sight-hole being level with the thread that marks the horizon, and distant from the center about the opening of the frame*, the landscape before it will appear on the threads, from the sight-hole, as a drawing reticulated or squared, which may be copied on paper the same as a print or drawing; but great care must be taken that the sight-hole be not moved after you have begun the drawing, as the places of the objects on the threads will vary thereby. Let your paper be squared in the same manner as the frame, but in any proportion you please. To describe the operation of draw-

* I suppose Mr. Malton means that the sight-hole should be as far from the reticulated frame, as that is wide. Thus if the frame is 8 inches wide, the sight-hole should be 8 inches from the frame, so that the whole view would not exceed an angle of 50 degrees.

ing from this frame would be trifling, as it is evidently the same as copying a picture or drawing of any kind.

When the apparatus is to be used on a table in order to draw any model or machine, the reticulated frame must be fixed on a stand, with notches in two upright pieces to support it, and the slider with the sight-hole being also fixed to the stand, will then be ready for use as before, the object being placed behind the frame, which may be fixed lengthways or upright as the figure of the object shall require*.

* Before I met with the above description of an apparatus for taking views, I had ordered one on a similar plan to be made for my own use. The principal difference between them is, that in Mr. Malton's the sight-hole is in the center of a circular plate about the size of a crown-piece, whereas in mine it is placed three inches from one end of a board ten inches long and three broad, and consequently seven inches from the other end. This board is fixed so that the sight-hole is opposite the center of the reticulated frame. By this contrivance the eye not used is completely shaded without the necessity of shutting it, and by turning the board it may be used for either eye. I have also affixed a small plummet and line to one side of the frame, which answers the purpose of a spirit-level. The size of my frame is eight inches by five, and both that and the sight-hole-board are fixed in uprights ending at top in grooves, and at bottom inserted in a ground-plate with holes to vary the distance, so that the whole machine takes to pieces and goes into a flat box, which also contains the paper and pencils, and may serve for a desk to draw on when taking views.

The machine is designed to be either fixed on a walking-cane, a walking-stick-chair, or it may be fastened on the stump of a tree, a gate, &c. by means of a gimlet which passes through the center of the horizontal board that supports the frame and sight-hole. It may also stand on a table. The construction is very simple, and I should have given an engraving of it; but finding the same idea had been already suggested by so eminent an artist, determined to refer my readers to his work for any farther information on the subject.—*Editor.*

This method of drawing seems to have originated from common observation of seeing objects through a window, which in those early times, when this instrument was contrived and first used (for it is not of late invention), were not in squares of two feet in height, but in small divisions with lead, which were almost adapted to the purpose, insomuch that there seems nothing left to contrive except a sight-hole to fix the eye; as it was perceivable that the objects varied in their apparent proportions to the squares on approaching to or receding from the window (being less in the former case and increasing as we recede), so that it was not possible to reduce it to practice without that necessary expedient. The contrivance of a frame was in order to make it portable, and the dividing it into squares by means of threads or wires, can scarcely be attributed to it as an invention but an improvement; for making them less seems an unavoidable consequence which experience would soon render necessary.

There is another method of taking representations of objects from nature, which is, by having a plate of glass well ground and polished fixed in the frame instead of threads, which being lightly smeared over with gum diluted with water, when dry may be drawn on with a soft pencil or French chalk, and, by that means, the objects may be traced on it, the eye being fixed at the sight-hole, and afterwards taken off by tracing the same on paper opposed to a strong light.

“It appears, then, mamma, that a painter should be a man of great information.” “Certainly; for it is

indispensably necessary that he should understand anatomy and geometry; that he should have a profound knowledge of ancient and modern history and mythology; and lastly, that he should be a nice observer and a philosopher; for unless he is well acquainted with the human heart, he can never hope to attain to superior eminence in his profession."

"Pray, mamma, let us every day compose a picture in conversation, and we will take it by turns to choose the subject: that will be charming!" "I will consent to it, provided you can tell me this moment, clearly and in a few words, what are the rules that must be generally attended to in order to judge of the merits of a picture, so far as regards the composition." "That will be very easy, as you have just repeated them. Let us see. In the first place the subject should be easily discovered by every spectator who is acquainted with the story; secondly, the time and scene of action should be well chosen; thirdly, the attitudes and expression of countenance of the figures should agree with their age and situation; and lastly, the dresses and costumes should be consistent and properly attended to." "I see you have perfectly understood all I have been telling you." "Then, mamma, we are to compose a history-piece every evening?" "Yes, and in the spring, when we are in the country, we will, in the same manner, compose some pieces in the Flemish style after the manner of Teniers, or Gerard Dow; that is to say, some village scenes; for we shall have models enough before our eyes, and that is the best way of learning to paint.

Madame de Genlis.

Besides the amusement or accomplishment of possessing the talent of drawing, there is another advantage resulting from it, which consists in using the pencil as a language to express the form of all visible objects, as of flowers, machines, houses, landscapes, which cannot in words alone be conveyed to others with sufficient accuracy. For this end it may be sufficient to draw in outlines alone the figures of natural things, without expending so much time on this art as is requisite to enable the learner to add the nice touches which form the delicate gradations of shade and colour.—*Darwin.*

Drawing, not merely for the purpose of making pleasing pictures and obtaining applause, but for that capacity it gives to a proficient of representing any object with ease and accuracy, is both an agreeable and useful qualification. The perfection of every species of painting is attainable by women, from the representation of historic facts to the minute execution of the miniature portrait, if they will bestow sufficient time and application for the acquisition of the principles of this art in the study of the best models. But as an exalted genius for painting is not very generally possessed, it is fortunate for those who are less liberally endowed, that there are many profitable, though inferior branches of design or of arts connected with it. The drapery and landscape, both of portraits and historical pieces, are often intrusted to the pupil of the

master, and constitute a branch of the art for which women might be allowed to be candidates. The elegant as well as humorous designs which embellish the windows of printsellers, also sketches for the frontispieces of books, and other ornaments of the same kind, must employ many artists, nor does it appear that any good reason for confining them to one sex has been assigned.

Colouring of prints is a lucrative employment, as also designs for needle-work and ornamental works of all kinds, which should be entirely appropriated to women. The delicate touches of miniature painting, and painting in enamel, with devices for rings and lockets in hair work, are more characteristic of female talents than of masculine powers. The delineation of animals or plants for books of natural history, and colouring maps and globes, may be followed with the same advantage. Patterns for calico printers and paper-stainers are lower departments of the same art, which might surely be allowed as sources of subsistence to one sex with equal propriety as to the other. To these engraving may also be added.—*Wakefield.*

I much approve of Rousseau's plan of teaching drawing. But that the pupil might not lose the advantages derived from the labours of past ages, he should submit his productions to a master of the art, who may correct his errors and accelerate his improvement.—*Northmore.*

I have caused all my pupils to learn to draw and to paint. I procured for them the best masters, and, in conformity to the usual method, they all began to draw when five or six years old; but what has been the uniform effect? None of them made the least progress during the first four years; the three next produced from time to time, and as it were by chance, a few tolerable heads and figures; but from thirteen to sixteen they made a real progress, which became daily more rapid. I remarked, however, that from this period their improvement did not so much depend on the increasing practice of the hand, as on the greater judgment and accuracy of the eye, which was daily improving by our constant excursions to visit monuments, churches, galleries, engravings, sales of pictures, &c. These proved their best lessons in drawing and painting, and being accompanied by an artist of distinction, who pointed out the beauties and defects of every thing we saw, they were accustomed to compare and judge with justice and accuracy, which in fact is the whole secret of the art.

To children drawing is the most irksome, and, for a long time, the most perfectly useless of all employments. I am aware there is scarcely a family but can show tolerably good heads drawn by children nine or ten years old, and little landscapes and flower-pieces painted by young ladies of the same age: but of all these little works, either the outline is done for them, or the whole retouched and often almost entirely done by the master. Tricks of this kind are universal, and

most parents and teachers either do not suspect them, pay them no attention, or favour and encourage them. Indeed it appears impossible to prevent this artifice, so long as the youth and very limited knowledge of the pupils disable them from making a real progress. The masters are unwilling the parents should be dissatisfied, children fear being scolded; and these two causes are an inexhaustible source of falsehood and deceit. To obviate all these inconveniences, I would advise that the pupil should not take a pencil in his hand, or draw himself till he is fourteen years old, yet he is to be prepared for it, and his instruction is to commence from his earliest infancy.

A good master should attend him regularly, and draw and paint in his presence, and at the same time explain to him the rules of this delightful art. The pupil must be told that he must look at his master with great attention while he is drawing, that he must observe whether his master copies accurately, and that his only business is to criticise him, or approve of his performances as it deserves; in which if he acquit himself well, a reward is promised him. Thus the master draws seven or eight eyes, almost all of them irregular except one, after which the scholar is to pronounce his judgment; although this will most probably be extremely erroneous. He is then made to examine the copies and the original, and the eye which deserves the preference is pointed out.

Meanwhile, the bargain made with the child gives him a most ardent desire to judge better the next attempt. It is to this effect, every time he is right he is to have a ticket or counter, and when he has gained

six of these, they are to be exchanged against some attractive toy; but when he judges wrong he is not to receive any punishment; for he will be told this is not a necessary study, but merely an amusement; and therefore slight inattentions, from time to time, will not occasion any reprimands, and a continual inattention will only be punished by a total cessation of the lessons.

The master should go regularly through the different parts of drawing, beginning with the face and the human body. He should then draw from busts, and by lamp-light. He should attend his pupil to view various pictures, monuments, &c. should teach him to observe their beauties and defects, and thus my pupil at fourteen years old will be as great a connoisseur as any artist at twenty; he will possess every necessary auxiliary species of knowledge, he will have a sure and accurate eye, and a pure and cultivated taste. He should now sit down instead of his master, draw in his turn under his inspection, and his progress will be so rapid, that at seventeen he will have no farther occasion for a master. If he has taste for the arts, this study will, from the beginning to the end, be the most fascinating of all his occupations, and at seventeen years of age he will possess a real talent, which he will never neglect.—*Madame de Genlis.*

Madame de Genlis observes, that of all the things children learn, drawing generally appears the most irksome and disagreeable. This perhaps arises from a wrong method of teaching it; for to oblige a child

six or seven years old to copy ears, noses, eyes, and mouths*, is like beginning their education with abstract instead of sensible ideas. Few grown persons would distinguish any particular feature of a friend if painted separately from the rest of the face; how then can it be expected that children would take delight in copying what they cannot understand?

Drawing should rather be considered as a recreation than a task; and as soon as children show an inclination for imitating writing and other things, in order to prevent their acquiring a habit of scribbling, those who have the care of their education may encourage them to amuse themselves with drawing, sometimes on a slate and sometimes on paper. For this purpose, they should give them good outlines of sheep, dogs, horses, birds, and flowers, which would be much more entertaining to children than drawing the human face; for they pay great attention to the forms of animals, and have, at a very early age, a wonderful sagacity in distinguishing one horse or cow from another of nearly the same size or colour. Their mother or governess may point out any striking faults, and the children being thus confined to copying outlines for some years, would acquire a more correct eye than the pupils of most drawing-masters, and would afterwards easily learn to delineate figures, faces, or any thing else they may wish to represent.

* I much doubt the propriety of this mode of instruction even for older pupils. Surely were they to begin with copying heads as large as life, in which each feature is as exactly finished as when drawn separately, the general effect of every stroke would be more perceptible and the pupil be better able to judge of his own improvement.

Children being but little accustomed to observe picturesque beauties or distant prospects, had perhaps better not draw landscapes till they are twelve or thirteen years old.

In the usual mode of instruction, many young people who have learned drawing would hardly know how to shade a piece correctly without a copy, and children have no more idea of the effect of light and shade, than that lady who sent back her portrait to the artist, because she imagined he had painted her in a striped grey and white petticoat, though she was dressed in a plain white sattin. When children are ten or eleven years old, they may be taught shading by means of small white models of animals, houses, &c. These should be placed in the same positions as some of the outlines they have before drawn, and one candle or lamp set on the table. The dark parts should then be pointed out to the pupils, and they should be desired to shade their outlines in the same manner. They may also be taught to draw houses or buildings from nature, and shade them when the sun is shining full on them, by which they will soon learn the effect of light and shade, and perceive that every object would appear a perfectly flat surface, were it not for the different degrees of light that fall upon it. After some time, they will also be able to distinguish the various gradations of light and shade, even when objects are not placed in a strong light.

Before young people study perspective from books, they should learn a little geometry, and be accustomed to measure angles as exactly by the eye as with a protractor. They should also be taught to find out the

elements of perspective by their own actual observations. For this purpose, they should procure a machine similar to that described in this chapter, page 287. By frequently viewing buildings and other objects through this frame, they may observe which of the lines meet in the same vanishing points, and which are parallel to the ground-plane of the picture, ascertain in what proportion objects diminish, measure the angles subtended by various right lines, &c. &c.

They may then read an easy treatise on perspective, which they will be better able to understand when thus previously acquainted with the general principles, after which they may learn the higher branches of this useful and entertaining science.

Before the pupils attempt to take views, it will be necessary they should learn to draw trees. For this purpose, they should be shown the different strokes used for each particular kind of foliage, and make studies of trees from nature, both when in full leaf and entirely without, and also with the sun shining on them, by which means they will perceive the reason of the dark and light parts, and that the only way to make the branches appear to come out from the paper is to throw a strong shade underneath them.

The pupils should be taught as soon as possible to draw from real objects, and for this purpose the little models above recommended for shading may be used. A few good models of horses, dogs, sheep, and oxen, purchased at a moderate expense, would serve a family of children many years, as they may be placed in various positions. Flowers and shells are easily procured, and if the pupils be not designed for artists,

living models of men and women in different dresses will be sufficient.

To assist young beginners in drawing from real objects, I would strongly recommend the use of the machine before referred to, which might either be placed on the table before the little models above-mentioned, or be used out of doors for taking landscape views.

When the pupils have acquired some proficiency in drawing from nature, and are able to preserve the perspective correctly, without the help of this machine, a carpenter's square or even a straight stick may be substituted to measure objects, but in this case a thread should be fastened to the rule or stick, with a knot or bead at the end, which should be held in the mouth, that the stick may always be at the same distance from the eye while the artist is taking a view.

These few hints on drawing are principally intended for those who may wish to give their children some notion of drawing, without being at the expense of a master, which an intelligent mother may do, even though she be not herself an artist. It cannot however be expected that young people should understand the management of the pencil and colours so as to produce any highly-finished paintings, unless they are regularly taught by one who excels in this delightful art.

I understand, the most approved method of teaching this branch of drawing, and that which is practised by the most eminent masters, is for the whole of the lesson to be spent in the master's drawing, in the presence of the pupil. Thus he first sketches the outlines

of a picture, which the pupil copies during his absence. At the next lesson he begins to shade it, and leaves it for the pupil to copy; and so on till both the original picture and the pupil's copy are completely finished.

Editor.

CHAPTER XXIII.

Music, Singing, and Dancing.

THE time for convenient rest before meat may both with profit and delight be taken up in recreating and composing the travailed spirits of the scholars with the solemn and divine harmonies of music, heard or learned: either while the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony, with artful and unimaginable touches, adorn and grace the well studied chords of some choice composer; sometimes the lute or soft organ-stop waiting on elegant voices either to religious, moral, or civil ditties; which, if wise men and prophets be not extremely out, have a great power over dispositions and manners, and smooth and make them gentle from rustic harshness and distempered passions.

Milton.

To dance sometimes will not be imputed to you as a fault; but remember that the end of your *learning it* was, that you might the better know how to move

gracefully. It is only an *advantage* so far. When it goeth beyond it, one may call it *excelling* in a mistake, which is no very great commendation. It is better for a *woman* never to *dance* because she has no skill in it, than to do it too often because she doth it well. The easiest as well as the safest *method* of doing it is in *private companies* amongst *particular friends*, and then carelessly like a *diversion*, rather than with *solemnity* as if it was a business, or had any thing in it to deserve a *month's preparation* by serious conference with a *dancing master*.—*Marq. Halifax's Advice.*

To gain but a moderate skill in music wastes so much of a young man's time, and engages him often in such odd company, that many think it much better spared; and I have amongst men of parts and business so seldom heard any one commended or esteemed for having an excellency in music, that amongst those things that ever come into the list of accomplishments, I think we may give it the last place.

When your children learn dancing you must be sure to have a good master that knows and can teach what is graceful and becoming, and what gives a freedom and easiness to all the motions of the body. One that teaches not this, is worse than none at all: natural unfashionableness being much better than affected postures. As for the jigging part of the figures of dancing I count that little or nothing, farther than as it tends to perfect graceful carriage.—*Locke.*

It is evidently of advantage, that a young gentleman be from his infancy almost put into the way of wielding his limbs decently, and coming into the room like a human creature. But I really think it more eligible that a youth be a little bashful and awkward, than that he have too much of the player or dancing-master. Care ought therefore to be taken that he do not learn to dance too well. The consequence will probably be, that being commended for it, he will take all opportunities of exhibiting his performance, and will in time become a hunter after balls, and a mere dangler among the ladies.

The same caution ought to be used with respect to music. It is true there are few of the good people of England, who have so much taste as to be capable of excelling in that alluring and bewitching art. But there are instances of the bad effects of cultivating it too much.—*Burgh*.

Music is a very agreeable accomplishment for a young lady. It is a fine relaxation from more serious employments, and greatly contributes to keep up a cheerfulness through the whole family; but I would not have her ambitious to excel, and I think parents ought not to covet it. To attain music to great perfection, and to study Italian for that purpose, is a work of great labour, time, and expense; too much by far to gain what at last amounts to no more than an amusement. Ladies of great rank and fortune have every thing at their command; therefore should aim

at perfection in all they undertake; but those in more private life have certainly other things to do, and must stoop to domestic cares; whereby they will often be enabled to boast a happiness, to which greater ladies are strangers. But supposing that, either to gratify herself or her friends, she engages deeply in the study of music; parents are here often cajoled out of their money and their senses too by their daughter's fancied excellence, and the same man that is lavish in his praises to the fond father's face, will, perhaps in the very next company, swear the girl squeaks like a pig. There is a great deal of insincerity, nay the grossest flattery attends this kind of study, and parents in general have need of better eyes than common to see through it. However, if the young lady really does excel, still I say her time might have been much better employed in acquiring more useful knowledge, such as is properly suited to her station. There are yet other inconveniences attending this study, when a young lady excels or has the reputation of it; that of exposing both her and her parents to a great deal of gay company at least, if no worse; such as tends to dissipate the mind, to shut out reflection, and thereby check or prevent the knowledge of more weighty obligations; and it often likewise exposes them to ill-timed expence, which, as every day's experience shows us, frequently does great harm, but seldom any good. A concert, an opera, or an oratorio, always furnishes music in the utmost perfection. Is it then worth a young lady's while, whose fortune is perhaps but scanty, to consume a great deal of time and money, and at last fall short of a stage performer? By no

means; any more than it is an honour to a man of quality to be called the first fiddler in the kingdom, or for a gentleman to boast that he can beat his coachman at driving.

If a tradesman plays on any instrument, it will be delightful to him to employ his son's leisure time in teaching him something of so agreeable an amusement as music; and if he can improve his daughter's ear or voice, by giving her a pleasing manner of singing, she should not be deprived of it; for these things make young people sprightly in themselves and pleasing to others. But then care must be taken that they stop there; they must not engage in an expensive or laborious study of music, unless it is to be their trade; nor must they be attached to it, so as to neglect other obligations, or so as to engage them in irregular company; and, above all, great care must be taken that they be not tainted by that torrent of corruption, bad songs.

I consider dancing as conducive to health, and as sometimes a means of preventing deformity; and even where there is no danger of that, all must see that it is the means of making young people of both sexes stand, walk, and sit, and even look and speak to advantage; but then it is too expensive for many parents; it also inflames young people's vanity, and increases the expense of their apparel; and lastly, there is great danger of young people contracting a passion for dancing; for though they may sometimes very innocently divert themselves with an evening ball, yet an eager desire for these engagements, especially to those of lower rank in London, is extremely dangerous. If

the expense of the master can be submitted to, the other difficulties may I think be got over. Children must obey their parents, and wear, without a struggle and without a blush, such apparel as their parents judge fit for them, and they should also be kept from all low balls and disorderly assemblies. It should be remembered that the end of dancing is not so much to make young people shine at a ball, as to give an easy air and grace to all the motions of the body.—*Nelson.*

As I am in no haste for my pupil to learn to read writing, it will naturally be supposed I shall not be more anxious to teach him to read music. No, I would not fatigue him with obliging him to fix his attention long on any subject, nor should I be very forward to fill his mind with mere conventional signs and characters. I confess there is some difficulty in this, for though a knowledge of the notes does not perhaps at first sight appear more necessary in order to sing, than a knowledge of the alphabet in order to speak, yet there is this difference, that in speaking we express our own ideas, whereas in singing we generally express those of others, and in order to do this, we must be able to read them. However, at first my pupil instead of reading may hear them, and a song is learned more perfectly by the ear than by the notes.

To understand music thoroughly, it is not sufficient to be able to play by note; the scholar must also be able to compose, and the one should be learned with the other, or neither will be well understood. At first I shall teach my little musician to compose short

musical sentences well accented, then to join them together by a simple modulation, and divide the different parts into bars by an exact punctuation, which can only be done by a good choice of cadences and pauses.

The better to express the different sounds in singing, each note or interval has a particular articulation; hence the use of solfaing with certain fixed syllables. To distinguish the scales in music, it was necessary to give particular names to the musical notes, and also to the different intervals; hence the use of the letters of the alphabet and the names of the intervals, the first of which distinguish the keys of the harpsichord, and the last the notes of the gamut. *A* marks a fixed inviolable note, always sounded by the same key on the harpsichord. *Ut* and *La* are quite different. *Ut* is always the key or tonic note in a major key, or the flat third of a minor. *La* is constantly the key note in a minor key, or the sixth note in a major. Thus the letters of the alphabet mark the fixed notes of our musical system, and the syllables the different intervals and similar proportions between one note and another, in all the different keys. The letters express the ivory keys of the harpsichord, and the syllables the intervals. The French musicians have strangely perplexed themselves with these distinctions, as they have confounded the use of the syllables with the use of the letters of the alphabet, and by thus unnecessarily giving two different names to each note on the harpsichord, have no means of expressing the chords or intervals in the different keys; thus with them *Ut* and *C* are always the same note, which is not the fact, nor ought it to be; for of

what use then is the name *C*? Besides, by this means solfaing is rendered very difficult, without being of any advantage, or conveying any clear ideas to the mind, as *Ut* or *Mi* may equally signify a major or minor third.

But let us follow a more clear and simple method with our pupil. For him let there be but two keys or modes, the major and minor, of which the intervals should always be the same, and expressed by the same syllables.

Whether he sing or play, let him be able to begin his tune on any one of the 12 notes of the harpsichord, which may serve him as a key-note; and whether he modulate in *D*, or *C*, or *G*, let him always close in *Ut* or *La*, according as he is in a major or minor key. By this method he will understand your instructions, and the principal divisions of the scale will always be present to his mind; his execution will be more correct, and his progress more rapid.

In teaching a child to sing, you should endeavour to make him sing correctly, and render his voice smooth, clear, and loud. You must also form his ear so that he may understand time and harmony, but nothing more. Theatrical and imitative music are not suited to children. I would not even have them sing with words; but if my pupil wished for them, I would endeavour to compose some couplets that might interest him, and be as simple as his own ideas. Above all, never let him sing any humorous, plaintive, or tender songs, but accustom him to a pleasing and simple melody, arising from the fundamental chords of the key in which he is playing, and let the bass be so

clearly marked, that he may feel every note and accompany it without difficulty; for to form his voice and ear, he should never sing without an instrument. But this is too much about music. Teach him how you please, provided it be only as an amusement.

Rousseau.

Music, I conceive, is to be recommended with more discrimination than most other elegant accomplishments, how much soever such a notion may contradict the prevailing opinion. It is very true, there are young ladies, who, without any particular advantage of a natural ear or good voice, by means of circumstances peculiarly favourable, make great proficiency in music; but it is as true, that they have made it at a vast expense of time and application, such as no woman ought to bestow upon an object, to which she is not carried by the irresistible impulse of genius.

It must be allowed, that for a young person who has no turn for music to be condemned both to mortify herself, and to punish her acquaintance by murdering every lesson put into her hands, is a very awkward situation, however much her master may, for the sake of his craft, flatter her or her friends, assuring them, perhaps with an air of great solemnity, that he never had a better scholar in his whole life. If she, whose attainments in this kind are but indifferent, could be contented to amuse herself and her own family now and then with an air that happened to please them, it were well: but how does a judicious hearer blush for the poor beginner, when set down by the command of a fond parent to entertain perhaps a large company,

as we have often seen, with performing that of which she scarce knows the very rudiments, while all is disappointment on their part, and, if she have any understanding, confusion on hers.

Is the preacher then an enemy to music? Much the reverse. Where there is a real genius for it, improved by art and regulated by sentiment, nothing surely can be more charming or more affecting. But how much is it to be regretted, that this wonderful charm of melody, properly so called, together with the whole merit of expression, should be sacrificed, as we frequently find, to the proud poor affectation of mere trick and execution; that instead of rendering the various combinations of sound a powerful instrument of touching the heart, exciting agreeable emotions, or allaying uneasy sensations, as in the days of old, it should be generally degraded into an idle amusement, devoid of dignity, devoid of meaning, absolutely devoid of any one ingredient that can inspire delightful ideas, or engage unaffected applause! What lover of this enchanting art but must lament, that the most insipid song which can disgrace it, is no sooner heard in places of public entertainment, than every young lady who has learned the common notes, is immediately, taught to repeat it in a manner still more insipid, while the most sublime and interesting compositions, where simplicity and greatness unite, are seldom or never thought of in her case, as if the female mind were incapable of relishing any thing grave, pathetic, or exalted.

Fordyce.

Dancing is now so universal, that it cannot be dispensed with in the education of a gentlewoman; but

as to music I would only wish you to follow as genius leads. You have some turn for it, and I should be sorry to see you neglect a talent, which will at least afford you an innocent amusement, though it should not enable you to give much pleasure to your friends. I think the use of this art is more for yourself than others. It is but seldom that a private person has leisure or application enough to gain any high degree of excellence in it, and your own partial family are perhaps the only persons who would not much rather be entertained by the performance of a professor than by yours: but with regard to yourself, it is of great consequence to have the power of filling up agreeably those intervals of time, which too often hang heavily on the hands of a woman, if her lot be cast in retired situations. Besides this, it is certain that even a small share of knowledge in this art will heighten your pleasure in the performances of others: the taste must be improved before it can be susceptible of an exquisite relish for any of the imitative arts: an unskilful ear is seldom capable of comprehending harmony, or of distinguishing the most delicate charms of melody.—*Chapone.*

Monsieur will come to you this breaking-up, not so much to teach you to dance, as to walk, stand, and sit well. These are not such trifles as they are commonly thought, and people are more influenced by them than they imagine; therefore pray mind them, and let genteel and graceful motions and attitudes become habitual to you.

I desire you will particularly attend to the graceful motion of your arms, which, with the manner of putting on your hat and giving your hand, is all that a gentleman need attend to. Dancing is in itself a very trifling, silly thing, but it is one of those established follies, to which people of sense are sometimes obliged to conform, and then they should be able to do it well. And though I would not have you a dancer, yet when you dance I would have you dance well, as I would have you do every thing you do well.

As you are now in a musical country, where singing, fiddling, and piping are not only the common topics of conversation, but almost the principal objects of attention, I cannot help cautioning you against giving into those (I will call them illiberal) pleasures (though music is commonly reckoned one of the liberal arts) to the degree that most of your countrymen do when they travel in Italy. If you love music, hear it, go to operas, concerts, and pay fiddlers to play to you; but I insist upon your neither piping nor fiddling yourself. It puts a gentleman in a very frivolous, contemptible light, brings him into a great deal of bad company, and takes up a great deal of time which might be much better employed. Few things would mortify me more than to see you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth.—*Chesterfield.*

Great excellence in any of the *elegant arts* is an unfavourable circumstance to youth, and except they be intended to exercise those arts as a profession, a *medio-*

erity is much more desirable. I would rather therefore, that young persons should apply to them when it is too late to attain to much more than mediocrity. A first-rate musician can never be any thing else, and an incomparable dancer can make nothing but a dancing-master or a coxcomb. It is impossible but that persons must be fond of opportunities of exhibiting themselves in that character in which they particularly excel.

Besides, a refined taste and great execution in the fine arts necessarily leads a man to keep company with the celebrated artists, most of whom are men of low taste in other respects, of illiberal and uncultivated minds, and profligate in their morals. There are, no doubt, exceptions to this observation: but it must be allowed that this is too generally the case with musicians, painters, players, &c. I wish I could not add mere poets and fine writers, or those who excel only in what are called the *Belles Lettres*. All these arts, singly taken, are little things, and a truly great mind will not give much attention to them so as to make them his chief object; and a man will seldom arrive at great excellence in what he has recourse to only as an amusement.—*Priestley*.

Adelaide begins already to have some slight notion of music, and I have placed her little fingers on the harp. I have a method of teaching music, which experience has taught me to be the best. To arrive at perfection, either on the harp or the harpsichord, we should play equally well with both hands; but owing

to the method most masters take, the left is generally inferior to the right. To obviate this, before a child learns a complete tune, she ought to practise a twelvemonth with only one hand at a time: I mean a twelvemonth if an infant; otherwise six months will suffice. She should execute all the shakes and most difficult passages that are to be met with, first with one hand and then with the other, and thus the left hand will acquire more strength than it usually possesses. This requires at first so little attention from the scholar that it cannot fatigue her; but if you expect her to read music, to place her hands properly, to finger well, and to put treble and bass together, it requires great attention, and will become a difficult and tiresome study. Young beginners learn to play out of time by being stopped by every difficulty: this spoils their ear and their taste, and they very naturally take an aversion to a study so disagreeable and fatiguing. No master will adopt my method, because they will not be able to make their scholars play several tunes by rote in the course of five or six months. But after a scholar has been well exercised according to my plan, if you teach her to play lessons, she will in less than three months surpass those, who have learned two years in the common way.

The voices of the Italian women all appear charming, because they are natural and easy, without appearing to come from the throat, which is the great fault of the French singers. The Italians, on the contrary, soften their voices in the higher parts, and take care never to raise them above the natural pitch, which renders them truly melodious.—*Madame de Genlis.*

It is easy to find out if a young person has a taste for music. If they have, do not suffer it to lie dormant; but should nature have been a niggard to them in this respect, persuade them to be silent, and not feign raptures they do not feel; for nothing can be more ridiculous. In music I prefer expression to execution. A person must have sense, taste, and sensibility, to render their music interesting. The nimble dance of the fingers may raise wonder but not delight.

Wollstonecraft.

No good reason can be assigned for the institution of an equivocal rank, by converting ladies and gentlemen into performers. It is true they are occupied, but without contributing so much to the amusement of society, as those who are supported by the art; and ladies initiated in music on entering life are obliged to quit it for their duties, or to qualify themselves for musical parties in the manner of public performers.

An accomplished education implies sufficient knowledge of the fine arts, to judge of the merits of professors, to discern the beauties and defects of compositions, and to receive the various pleasure or improvement they afford: beyond these boundaries, superior obligations are sacrificed, and proportionable abatements of happiness are incurred.—*Williams*

Gracefulness is an idea of beauty, belonging to posture and motion; in both of which, “to be graceful,”

says Mr. Burke, "it is requisite that there be no appearance of difficulty; a small inflexion of the body is required, and a composure of the parts in such a manner as not to encumber each other, nor to be divided by sharp and sudden angles." As this is, I believe, a very just definition of the quality of gracefulness, it appears to me probable that it might be attained by every child, if committed at an early age, to the care of the dancing master. Let opulent parents then put their children, as soon as they can walk with firmness, under the care of the best dancing-master they can engage; only let the tutor observe the same management in this respect as has been recommended on the subject of reading; let him treat the learning to dance as a pastime, not a task.

When the little family are become adepts in the art, I would advise the parents to treat them with a ball once a week; for whilst employed in dancing they can enjoy the society of their young friends, without that intercourse which might infect them with the errors of their neighbour's education; and dancing is a wholesome exercise in a large well-aired room, when not continued till too late an hour in the evening.

To dancing I would add music or drawing, as may best suit the turn of their genius; but I would teach them to set the proper value on such attainments, and to consider them in no more favourable a light than as sources of elegant and innocent amusement. It is true, that the mere getting rid of time appears an object of the first consequence to most people of fortune; yet it is certain that a long and industrious life will hardly put us in possession of every requisite for the

attainment of true wisdom; and the mind of man commonly sinks under the weight of infirmities before it has received half the cultivation necessary to its perfection. When I behold therefore a young person of independent fortune applauded by a numerous audience for having executed, in a masterly manner, a very difficult piece of music, I cannot help reflecting on the many hours which must have been daily devoted to the frivolous task of modulating air into sound; I cannot help considering such praise as merely deceptive, and that there would be more propriety in confining it to those whose dependent situations induce a necessity for so great a sacrifice. In short, I am apt to object to that excellence which I hear thus applauded, and, with sentiments of the same nature with which Alexander's dancing inspired Philip of Macedon, to cry out, that the young gentleman or lady performs too well.

I acknowledge that the ancients entertained high notions of the beneficial effects of music on the human mind, nor do my sentiments widely differ from theirs; but it has been observed by persons better versed in the art of music than I pretend to be, that those kinds of it, which are excellent as pieces of art, seldom penetrate farther than the ear, and that though elegant in a high degree as pleasures of sense, they contribute to increase imbecility; nor are they able to produce those lively emotions of the mind which are the genuine effects of music. Those instruments, which are said to have produced wonderful effects on the passions of the ancients, were simple in a great degree, and therefore a comparatively moderate dexterity was suf-

ficient to effect all the great purposes of music. For this reason I have often wondered, that in proportion as our rage for becoming practitioners in the art increases, and grows more general, we should depart from that simplicity which renders its attainment compatible with all the useful avocations of life.

Macaulay.

You ask me, whether I would advise a young man to learn to play, and on what instrument. The practice of music is doubtless an innocent and delightful amusement, and because it is delightful, very improper for those who have no time to spare. But, say the advocates for music, it is a better relaxation and relief from study than mere idleness. There are two answers to this plea: first, studious men require in their relaxations air and exercise; music affords neither:—secondly it has often happened that this relief, which was at first admitted as a handmaid to study, became her mistress; nay, the baggage has sometimes been so insolent as to turn her mistress out of doors.

When I first began to scrape upon the violin, I was told by my master, that unless I determined to practise eight hours every day it was in vain to begin: yet people learn music for amusement—an amusement that is constantly to occupy a third part of the whole time.

There is indeed no art that requires more constant labour, if you have the ambition to excel, I mean as a *gentleman performer*; for you will never advance higher than a humble *ripieno* in a good band. Now

whether the prospect of arriving at this degree of excellence deserve the sacrifice of one-third of your time admits of some doubt.

Instruments on which principal parts are played at concerts, and which consequently require rapid execution, must be begun with at a very early age; and the practice continued with a degree of assiduity justifiable only in a professed musician. But if you have a tolerable ear, are fond of harmony, and wish to be able to take a simple part in a private concert, the tenor-fiddle, the violoncello, or the bassoon, may be learned in a short time, and retained by a very moderate practice; but if your ambition soar no higher than a Scots ballad, the German flute is your instrument.

I think the most desirable musical accomplishment is the art of singing at sight; that is, the art of hitting or sounding the notes with your voice as with an instrument. Possessed of this art, with a proper comprehension of time, you are, without being a professed singer, enabled to join in a catch or glee, which of all music is the most generally pleasing.

But this art is generally thought difficult to learn. I believe the difficulty originates in the absurd method of teaching. If you have voice and ear sufficiently true to run the octave up and down, both in the major and minor key*, you may, by practising all the different intervals, learn to sing at sight in less than a fortnight, provided you have previously a sufficient knowledge of triple and common time, and of the re-

* The chromatic scale, or running up the half notes, is also extremely useful to accustom the ear and the throat to all the different inflections of the voice.—*Editor.*

lative length of the notes and rests; a knowledge that may be acquired in an hour.

It was a very just observation of my acquaintance Dr. J——, that singing has this great advantage over instruments; the learner may practise whenever he is alone, walking or riding, so that there is no loss of time; whilst one of the strongest objections to the practice of instrumental music is, that it requires more time than a studious young man can spare.

Berkenbout.

If a young woman cannot partake of the amusements of a ball-room, except at the expense of benevolence, of friendship, of diffidence, of sincerity, of good-humour, at the expense of some christian disposition, some christian virtue, she has no business there. The recreation to others is innocent, to her it is a sin.—*Gisborne.*

It is perhaps more desirable, that young ladies should play, sing, and dance, only so well as to amuse themselves and their friends, than to practise these arts in so eminent a degree as to astonish the public; because a great apparent attention to trivial accomplishments is liable to give a suspicion that more valuable acquisitions have been neglected. And as they consist in an exhibition of the person, they are liable to be attended with vanity, and to extinguish the blush of youthful timidity, which is in young ladies the most powerful of their exterior charms. Such masters should be chosen to instruct young ladies in these

accomplishments, as are not only well qualified to sing and play and dance themselves, but also who can teach with good temper and genteel behaviour; they should also recollect, that vulgar manners, with the sharp gestures of anger, and its disagreeable tones of voice, are unpardonable in those who profess to teach graceful motion and melodious expressions, and may affect the taste and temper of their pupils, so as to be more injurious to their educations, than any thing which they are able to teach them can counterbalance.

Darwin.

Is it compatible with propriety and decency, that the persons of girls advancing towards maturity should be exposed to the wanton eye of a dancing master? Are not the fascinating tones of music as dangerous as the graces of dancing in exciting the tender emotions? Women only, therefore, should be permitted to instruct the sex in these seductive arts. It ought to be their privilege to do so in every other.—*Wakefield.*

Unluckily, while the age is become so knowing and fastidious, that if a young lady does not play like a public performer, no one thinks her worth attending to, yet if she does so excel, some of the soberest of the admiring circle feel a strong alloy to their pleasure on reflecting at what a vast expense of time this perfection must probably have been acquired.

Besides, the natural constant reference to that public performance, for which they are sedulously cultivating this talent, excites the same passions of envy, vanity,

and composition in the dilettanti performers, as might be supposed to stimulate professional candidates for fame and profit at public games and theatrical exhibitions. Is this emulation, is this spirit of rivalry the temper which prudent parents would wish to excite and foster? Besides, in any event the issue is not favourable: if the young performers are timid, they disgrace themselves and distress their friends; if courageous, their boldness offends still more than their bad performance. Shall they then be studiously brought into situations, in which failure discredits, and success disgusts?

The Hebrews, Egyptians, and Greeks believed, that they could more effectually teach their youth maxims of virtue by calling in the aid of music and poetry; these maxims, therefore, they put into verses, and these again were set to the most popular and simple tunes which the children sang; thus was their love of goodness excited by the very instruments of their pleasure; and the senses, the taste, and the imagination, as it were, pressed into the service of religion and morals. Dare I appeal to christian parents, if these arts are commonly used by *them* as subsidiary to religion, and to a system of morals much more worthy of every ingenious aid and association which might tend to recommend them to the youthful mind? Dare I appeal to christian parents, whether music, which fills up no trifling portion of their daughters' time, does not fill it without any moral or even specific object? nay, whether some of the favourite songs of polished societies are not amatory, are not anacreontic, more than quite become the modest lips of innocent youth and delicate beauty?

Baby-balls are a triple conspiracy against the innocence, the health, and the happiness of children : thus by factitious amusements to rob them of a relish for the simple joys, the unbought delights which naturally belong to their blooming season, is like blotting out spring from the year. While childhood preserves its natural simplicity, every little change is interesting, every gratification a luxury ; a ride or a walk will be a delightful amusement to a child in her natural state, but it will be dull and tasteless to a sophisticated little creature, nursed in these forced and costly and vapid creatures. Alas ! that we should throw away this first grand opportunity of working into a practical habit the moral of this important truth, that the chief source of human discontent is to be looked for not in our real but in our factitious wants, not in the demands of nature, but in the artificial cravings of desire. To behold lilliputian coquettes projecting dresses, studying colours, assorting ribands and feathers, their little hearts beating with hopes about partners and fears about rivals, and to see their fresh cheeks pale after the midnight supper, their aching heads and unbraced nerves disqualifying the little languid beings for the next day's task, and to hear the grave apology, " that it is owing to the wine, the crowd, and the heated room of the last midnight's ball ;" all this I say would really be as ludicrous, if the mischief of the thing did not take off from the merriment of it, as any of the ludicrous disproportions of the diverting travels of captain Lemuel Gulliver*.—*More.*

* I am aware this passage has been much objected to ; but my sentiments perfectly coincide with the author's, if these remarks

Music is a very pleasing accomplishment for young ladies, whose station in life allows them sufficient leisure for such pursuits, but then it should not be considered as a chief object of education (which is too much the case at the present day), nor should it be ever suffered to encroach on that portion of time which ought to be devoted to the improvement of the mind, and more particularly to the fulfilment of the various duties of life. It is certainly the height of absurdity for young ladies to learn music merely because it is fashionable; but when they show a decided taste for it, and possess a good ear, it is perhaps desirable thus to increase the number of their innocent amusements; and where the expense of a master is considered as an objection, any lady who understands music may instruct her daughters for some years, with the assistance of *Dussek's* or any other good book on fingering, even though she does not perform well herself. A few lessons from a fashionable master will afterwards be sufficient to give them taste and expression.

I cannot judge of the utility of Madame de Genlis' plan for teaching music, not having known any one who has adopted it; but it appears to me, that if children were only taught to play with one hand at a time

are confined to children under twelve years of age. Nothing surely can be more absurd, though nothing is more common in the higher circles, than for parents to make splendid and expensive entertainments for little children, who are fitter for the nursery than the ball-room.—*Editor.*

for the first twelvemonth, they would be much more puzzled when they begin to play with both hands, than if they had been accustomed to use both hands at once from their first beginning. She is however right in saying the left hand cannot gain sufficient strength by playing the easy basses usually given to young pupils. To obviate this difficulty, might it not be desirable for them to play treble passages with both hands at once? Whole tunes may sometimes be practised in this manner, which would strengthen the left hand, and accustom them to play passages clearly, in which both hands move together.

Before a young beginner attempts a fresh lesson, she should read the notes over till she can name them readily, and she may also be taught to beat the notes on a table, and count the time. This would be less fatiguing to the ear both of the master and pupil, than to set her down to a new tune with the threefold difficulty of reading the notes, striking the keys, and attending to the time.

In order to perfect her in time, &c. when she has made some proficiency, I would recommend her occasionally writing down tunes by the ear, which might afterwards be corrected from a printed copy.

It is more useful for young people to play at sight, than to execute difficult pieces of music, which require some weeks to learn perfect, and, after all, rather astonish than please. To acquire a habit of reading music with facility, they should never pass a day without playing a new passage, were it only two lines at a time. When they can perform tolerably well, and have some idea of playing at sight, the most difficult

passages in a new sonata may be copied out, and practised separately, that they may enjoy the pleasure of playing the lesson through the first time without being continually stopped.

Music being rather a dry study for children, perhaps they ought not to begin it under ten years old, unless designed for the profession.

It is very agreeable for young people who are fond of singing and have good voices, to be able to sing at sight. For this purpose they should be taught solfaing: but besides making use of the syllables *ut, re, mi, fa, &c.* they should sometimes be required to name the intervals, and sing 1, 2, 3, 4, &c. so that the master may be certain they affix the right idea to each syllable. Those who sing at sight are partly guided by observing the space between one note and another, without considering their relation to the tonic or key-note. To prevent this I would recommend, that the pupils should sing from songs written in the manner represented in the annexed plate. Here it will be observed, that the intervals are only expressed by figures; the key note, marked 1, being always placed on one of the lines, the notes, (or rather figures) of the octave above the middle key-note in the upper space, and those of the octave below in the lower space. The small notes above the lines point out the time. It would be excellent practice for pupils to write out songs in this manner before they begin to learn them; they should then endeavour to sing at sight from these figures, without the musical notes, and practise them in all the common keys: for it does not signify which is the key-note,

CATCH for three voices.

N^o 1

2 Wind gentle ever-green to

3 Sweet i-vy wind thy bough and

1 Thus will thy last-ing leaves wi

CATCH for three voices.

N^o 2

2 A bloom-ing youth lies bu...

3 Na-ture a-dorn'd his mind

1 A-bout the marriage state

ed the intervals be preserved. By frequently
out songs in this manner, young people would
ecome familiar with all the different intervals,
would also greatly facilitate their learning
gh bass, as the intervals in solfaing are always
ed from the lowest sound or key-note counting
ls, as in thorough bass*.

olfaing, the intervals are reckoned from the
r key-note of the major key, of which the flats
ps are marked at the beginning of the tune; and
rence whatever is made when the key is minor.
ts or sharps of a minor key are the same as those
major key of the minor or flat third above
or relative), so that *la* is always the key-note
y minor key. The pupil should be told, that
sharp is added to the fifth of a major key,
conclude the song is composed in the minor
at least that that part where the additional
s introduced is in the minor, because the
te of the major key is the seventh of the minor,
is always marked sharp in a minor key as-
g.—No. 2, is a catch in the minor key, but
the same as if it were major.

les *Webb's L'Amico del Principiante*, and other
on solfaing, the *Peal of Eight Bells* affords ex-
practice for singing at sight, because the ear

perfectly aware, that this method of writing songs with
ill not entirely answer the purpose of the solfaing sylla-
e it is impossible to mark any change of key in the middle
. But this is perhaps of little consequence, this plan
ncipally intended for young beginners, who are seldom
f changing the solfa syllables on every change of key,
ne usual mode of learning to sing at sight.

is not led away by the melody. It is unnecessary to remark, that pupils should never practice solfaing without an instrument; but when they can sing airs, they should accustom themselves to sing without that help; catches and glees being generally most pleasing without accompaniments.—*Editor.*

CHAPTER XXIV.

Travelling.

BESIDES the exercises at home, there is another opportunity of gaining experience to be won from pleasure itself abroad. In those vernal seasons of the year when the air is calm and pleasant, it were an injury and sullenness against Nature not to go out and see her riches, and partake in her rejoicing with heaven and earth. I should not therefore be a persuader to youth of studying much then, after two or three years that they have well laid their grounds, but to ride out in companies with prudent and staid guides to all the quarters of the land, learning and observing all places of strength, all commodities of building and of soil for towns and tillage, harbours and ports for trade; sometimes taking sea as far as our navy, to learn also what they can in the practical knowledge of sailing and sea-fighting. These ways would try all their peculiar gifts of nature, and, if there were any secret excellence among them, would fetch it out and give it

fair opportunities to advance itself by; which could not but mightily redound to the good of this nation, and bring into fashion again those old admired virtues and excellencies with far more advantage now in this purity of christian knowledge. Nor shall we then need the monsieurs of Paris to take our hopeful youth into their slight and prodigal custodies, and send them over back again transformed into mimics, apes, and kickshaws. But if they desire to see other countries at three or four-and-twenty years of age, not to learn principles, but to enlarge experience and make wise observation, they will by that time be such as shall deserve the regard and honour of all men where they pass, and the society and friendship of those in all places who are best and most eminent, and perhaps then other nations will be glad to visit us for their breeding, or else to imitate us in their own country.

Milton.

Travelling has certainly great advantages, but the time usually chosen to send young men abroad is, I think, of all other that which renders them least capable of reaping those advantages which are proposed, viz. languages, and an improvement in wisdom and prudence, by seeing men and conversing with people of tempers, customs, and ways of living different from one another. But from sixteen to one-and-twenty, which is the ordinary time for travelling, men are of all their lives the least suited to these improvements. The first season to get foreign languages, and form the tongue to their true accents, I should think, should be from seven to fourteen or sixteen; and then too a tutor

with them is useful and necessary, who may with those languages teach them other things. But to put them out of their parents' view, at a great distance, under a governor, when they think themselves to be too much of men to be governed by others, and yet have not prudence and experience enough to govern themselves, what is it but to expose them to all the greatest dangers of their whole life, when they have the least fence and guard against them? Till that boiling boisterous part of life comes in, it may be hoped the tutor may have some authority. Neither the stubbornness of age, nor the temptation or examples of others can take him from his tutor's conduct till fifteen or sixteen. But then, when he begins to consort himself with men and thinks himself one, what can be hoped, even from the most careful and discreet governor, when neither he has power to compel, nor his pupil a disposition to be persuaded.

The time, therefore, I should think the fittest for a young gentleman to be sent abroad, would be either when he is about eight or ten years old, and under the care of his tutor, or after he is of age to govern himself, and make observations of what he finds in other countries worthy his notice, and that might be of use to him after his return; and when too, being thoroughly acquainted with the laws and fashions, the natural and moral advantages and defects of his own country, he has something to exchange with those abroad, from whose conversation he hoped to reap any knowledge.

Locke.

There are three countries of which it may be an advantage to a gentleman of fortune to see a little, I mean Holland, France, and Italy. The first with a view to commerce and police, the second to the elegance of life, and the last to curiosities in art, ancient and modern. There is a pedantry in travel as well as other accomplishments. And where there is not a direct view to real improvement, a great deal of time and money may be very foolishly spent, in rambling over the world and staring at strange sights. In order to reap benefit from travel, it is absolutely necessary that a gentleman know well his own country before he sets out, that nothing he may meet with may be strange to him, but what is peculiar to the place he travels through, by which means he may save himself a great deal of otherwise lost labour. This will also enable him to determine immediately in what particulars our own country has the advantage of foreign parts, and the contrary. It will also be necessary that he make himself master, before he sets out, of as much of the knowledge of foreign countries, and what may be worthy of his attention in them, as can be had in books or conversation with those who have travelled, by which means he will go properly prepared to every place and every object.

The principal objects of inquiry of a traveller, are evidently the characters and manners of different nations, their arts of government, connexions, and interests, the advantages or disadvantages of different countries as to administration, police, commerce, and

the rest, with the state of literature and the arts, and the remains of antiquity. An account of what one has observed in each different country, with the remarks which occurred upon the spot, ought to be constantly kept.

Nothing sets forth to view more conspicuously the difference between a young man of sense and a fool, than travel. The first returns from foreign parts improved in easiness of behaviour, in modesty, in freedom of sentiment, and readiness to make allowances to those who differ from him, and in useful knowledge of men and manners. The other brings back with him a laced coat, a spoiled constitution, a gibberish of broken French and Italian, and an awkward imitation of foreign gestures.—*Burgh.*

To derive any advantage from travelling, it is not sufficient to pass through different countries: we ought to know how to travel; we ought to make a proper use of our eyes, and turn them toward the most important objects. Many gain less information from travelling than from books; being ignorant of the art of thinking, their understanding is at least directed by the author when they read, whereas in travelling, for want of a guide they can discern nothing. Others do not improve because they do not take pains to acquire information. They are pursuing such different objects, that this never enters into their thoughts; and it is a great chance if they ever see what they do not care whether they see or not.

There is a great difference between travelling to

see a country, and travelling to see the inhabitants. With virtuosos the former is always the chief object, the latter is a mere secondary consideration. He who wishes to be a philosopher must follow the very opposite plan. A child observes objects till he is able to observe men; a man ought to begin with studying his fellow-creatures, and then he may inquire into other things if he has leisure.

It is therefore a false conclusion to suppose that travelling is useless, because men do not, in general, travel with advantage. On the other hand, if the utility of travelling be granted, does it follow that it is desirable for every individual? By no means; travelling is perhaps suited to but very few people. No man should travel who does not possess sufficient firmness of mind and steadiness of character to hear bad principles without being corrupted, and to see bad examples without copying them.

Travelling confirms the natural bent of the mind, and will either make a man good or bad. For when a man returns from his travels, his character is generally fixed for life; and there are more men come home bad than good, because the majority were inclined to evil before they set off. Young men who are badly brought up, contract during their travels all the vices of those with whom they mix, without acquiring one of the virtues to which these vices are allied. But those who have really received a good education, whose good dispositions have been well cultivated, and who travel with a sincere desire to improve themselves, return home better and wiser than they were before.

Whatever is done with design, should be done by rule. Travelling, considered as a part of education, should be conducted according to some fixed plan. To travel for travelling sake is only to wander about like a vagabond. To travel for improvement is even too vague an object; for mere improvement, without having some particular object in view, amounts to nothing. I would give a young man some strong motive for improving himself, and this motive, if well chosen, will determine the nature of his studies.

One cause which renders travelling so useless to the majority of the world, is the manner in which it is conducted. Tutors generally think more of their own amusement than of the improvement of their pupils. They take them from city to city, from palace to palace, from assembly to assembly; or if they happen to be learned themselves, consume their time in running from one library to another, in visiting antiquities, in searching after old monuments, and in copying old inscriptions. In each country they occupy themselves about another age, which is the same thing as to interest themselves about another country, and after having been at a great expense to make the tour of Europe, after having been ruined by dissipation, or tormented by *ennui*, they return home without having seen any thing truly interesting, and without having gained any useful knowledge.

All great cities are nearly alike, for there the people of different nations associate together till their manners are confounded. It is only at a considerable distance from the capital, that the national character can be discovered in its true colours. The best me-

thod then of studying a people is to quit their great cities, and observe them in the distant provinces. Now is it of any use to see the apparent forms of government, with all the parade and different costumes of the kings or chief magistrates, or to listen to the jargon of their ministers, if you do not also attend to the effects they produce on the people, and on the different departments of the administration.

By a young man's spending but a short time in great cities, of which the morals are generally very bad, he will be less exposed to be corrupted and depraved; while among the inhabitants of the provinces, whose manners are more innocent, and their societies less numerous, he will preserve a sounder judgment, a juster taste, and more amiable manners. But my pupil is not likely to be corrupted: the strong attachment he formed to an amiable woman before he set off on his travels will be a greater protection to him, than any precautions I could give him.—*Rousseau*.

I am very well pleased to find that you inform yourself of the particulars of the several places you go through. You do mighty right to see the curiosities in those several places, such as the golden bull at Frankfort, &c. Other travellers see them and talk of them, it is very proper to see them too; but remember that *seeing* is the least material object of travelling; *bearing* and *knowing* are the essential points. Therefore let your inquiries be chiefly directed to the knowledge of the constitution and particular customs of the

places where you either reside at or pass through, whom they belong to, by what right and tenure, and since when; in whom the supreme authority is lodged; and by what magistrates, and in what manner the civil and the criminal justice is administered.

It is likewise necessary to get as much acquaintance as you can, in order to observe the characters and manners of the people; for though human nature is in truth the same through the whole human species, yet it is so differently modified and varied by education, habit, and different customs, that one should, upon a slight and superficial observation, almost think it different.

I would advise you always to get the shortest description or history of every place where you make any stay; and such a book, however imperfect, will suggest to you matter for inquiry; upon which you may get better information from the people of the place.

Few people see what they see, or hear what they hear, but I would have you see what you see thoroughly. For example, if you go to *les Invalides*, do not content yourself with seeing the building, the hall where three or four hundred cripples dine, and the galleries where they lie; but inform yourself of their number, the conditions of their admission, their allowance, the value and nature of the fund by which the whole is supported. The latter I call *seeing*, the former is only *staring*. Many people take the opportunity of *les vacances* to go and see the empty rooms, where the several chambers of the parliament *did* sit; which rooms are exceedingly like all other large

rooms; when you go there, let it be when they are full; see and hear what is doing in them; learn their respective constitutions, jurisdictions, objects, and methods of proceeding; hear some causes tried in every one of the different chambers.—*Tucker.*

The question cannot be about the utility of travel, in general, to form the man, the gentleman, or the citizen. All that can be admitted into discussion, is the time and other circumstances of it. Now if we consider, at what time a young person is likely to receive the most benefit and the least injury from foreign travel, it appears to me that we can hardly fix the time for it too late before our traveller be called into public life himself, and no man should have any voice in public affairs till he is thirty.

At about twenty-five or twenty-six, a man will have acquired a sufficient acquaintance with the principles of liberal science in general, and with the constitution of his own country in particular, by means of which he will know to what objects to turn his attention, and so will be able to see and learn much in a little time.

Besides, what is of more consequence still, his general character and habits will be, in some measure, fixed, so that he will not be so liable to be struck with first appearances, nor will his morals be so easily corrupted, as if he had travelled at a more early period. What can be expected from foreign travel, when a man knows nothing at the time he sets out, when he has no fixed principle of religion, and no habits of

virtue formed? He must necessarily return a mere coxcomb, and an infidel of the most profligate kind.

There has been a difference of opinion with respect to the countries which a traveller should visit. Now if I meant to form a philosopher, he should study chiefly among the uncivilized parts of mankind, where he would have an opportunity of seeing more of nature; but the citizen and statesman should spend the greatest part of his time in the civilized parts of Europe; and after seeing Holland, Germany, France, and Italy, he should, if it were equally easy and expeditious, see China also.—*Priestley.*

CHAPTER XXV.

Dress.

IN your clothes avoid too much gaudy; do not value yourself upon an *embroidered gown*; and remember that a *reasonable word* or an *obliging look* will gain you more respect than all your *fine trappings*. This is not said to restrain you from a *decent compliance* with the world, provided you take the wiser, and not the foolisher part of your sex for your pattern. Some *distinctions* are to be allowed whilst they are well-suited to your *quality* and *fortune*; and in the distribution of the expense, it seemeth to me that a *full attendance* and *well-chosen ornaments* for your house will make you a better figure than *too much glittering* in what you wear,

which may with more ease be imitated by those that are below you. Yet this must not tempt you to starve every thing but your own apartments, or in order to more abundance there, give just cause to the least servant you have, to complain of the want of what is necessary. Above all fix it in your thoughts as an unchangeable maxim, that nothing is *truly fine* but what is *FIT*, and that just so much as is proper for your *circumstances*, of their several kinds, is much finer than all you can add to it. When you once break through these bounds, you launch into a wide sea of *extravagance*. Every thing will become necessary because you have a mind to it; and you have a mind to it, not because it is *fit* for you, but because somebody else *batb* it.—*Marq. Halifax's Advice*.

Teach your daughters not to hazard their own souls and those of others, by their foolish vanity. Inspire them with an aversion for naked bosoms and all immodesty in dress; for though they may adopt these fashions without any bad intentions, yet their complying with them at all shows too great love of admiration. Can vanity justify before God or man a conduct so scandalous, so indelicate, and so prejudicial to others? When women endeavour to please by these means, do they not wish to excite the passions of the other sex, and after such behaviour can they expect to be able to check the impertinence and freedom of the men? Should they not take the consequences to themselves, and are not the passions generally ungovernable when once awakened? Thus they prepare a sub-

tile and mortal poison, which they administer indiscriminately to every spectator, and yet fancy themselves free from guilt.

Enforce your advice by pointing out the difference between those women whose modesty has made them respectable, and those whose immodesty has caused their ruin. Above all, do not permit your daughters to dress above their station: tell them to what dangers it will expose them, and how much it will make them despised by all respectable and sensible people.

Fenelon.

There is a certain dress suitable to every station, which to neglect would be sinking into meanness, and be a disrespect to those we live among: that then should be regarded, and that alone; for all above should be made indifferent to us. Happiness is in the mind, and to improve the mind is the way to reach it. Happiness does not consist in enlarging our possessions, but in contracting our desires. Nothing therefore can be more dangerous in the education of children, than the cherishing in them a passion for dress, especially the raising them above their abilities.

It is a general observation, that ordinary people dress their children finer than people of fashion; but parents are not aware how destructive this false pride, this vain mistaken fondness is to their children; and the first effect it has on them is to make them ashamed of their parents, those very people who thus mislead them. Can people who take these steps wonder their children are not good, wonder they are proud, vain,

and untoward, when they themselves have made them so?—*Nelson.*

I freely acknowledge that I love to see a woman genteelly habited, if her situation admit of it; but splendour without gentility, as well in this as in every other article where ornament is concerned, will ever seem poor and insipid to all but untaught and vulgar spirits; whereas on the other side it is certain, that the latter may very well subsist without the former; nor is its effect ever felt more strongly or more happily, than when it receives no assistance from the other, but results solely from our perceptions of elegant simplicity, an object which appears to me deserving of more attention than is commonly paid to it.

In the article of dress young women should let their judgment be seen, by joining frugality and simplicity together, in being never fond of finery, in carefully distinguishing between what is glaring and what is genteel, in preserving elegance with the plainest habit, in wearing costly array but seldom, and always with ease; a point that may be attained by her, who has learned not to think more highly of herself for the richest raiment she can put on. Be assured it is thus you will captivate most and please longest. By pursuing this plan you will preserve an equality in that great indispensable article of neatness. You will be clean, and you will be easy; nor will you be in danger of appearing butterflies one day, and slatterns the next. You will be always ready to receive your friends without seeming to be caught, or being at all disconcerted.

on account of your dress. How seldom is that the case amongst the flatterers of the age! I wish we could say amongst them only. For young ladies of more sobriety to be found so often slovenly, I might have said downright squalid and nasty, when no visitors are expected, is most particularly shameful.

Were a young woman now-a-days, from a peculiar sense of the sacredness and refinement of female virtue, to appear with any very singular severity in her dress, she would hardly, I fear, escape the charge of affectation; a charge which every prudent woman will avoid as much as possible.

But let the licence of the age be what it will, I must needs think that, according to every rule of duty and decorum, there ought ever to be a manifest difference between the attire of a virtuous woman and that of one who has renounced every title to that honourable name. It were indelicate, it is unnecessary to explain this difference. In some respects it is sufficiently discerned by the eye of the public, though I am sorry to say not sufficiently attended to by the generality of women themselves. If in other respects it be not seen or do not strike, the cause I apprehend must be that declension from the strictness of morals, which was hinted at a moment before; a declension that would have shocked pagans themselves in the purest state of ancient manners, when prostitutes were compelled to wear a particular garb, by which they were distinguished from women of virtue.—*Fordyce.*

In your dress, as in all other things, I wish you to aim at propriety and neatness; or if your state demands it, *elegance*, rather than superfluous figure. To go beyond your sphere, either in dress or in appearance of your table, indicates a greater fault in your character than to be too much within it.—*Chapone*.

Women should not confine their attention to dress to their public appearance. They should accustom themselves to an habitual neatness, so that in the most careless undress, in their most unguarded hours, they may have no reason to be ashamed of their appearance. They will not easily believe how much men consider their dress as expressive of their characters: vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy.—*Gregory*.

Dress is a very foolish thing, and yet it is a very foolish thing for a man not to be well-dressed, according to his rank and way of life; the difference in dress between a man of sense and a fop is, that a fop values himself upon his dress, and the man of sense laughs at it, at the same time that he knows he must not neglect it. We should not attempt to rival or to excel a fop in dress, but it is necessary to dress to avoid singularity and ridicule. Great care should be taken to be always dressed like the reasonable people of our age in the place where we are, whose dress is never

spoken of one way or another, as neither too negligent or too much studied.

Dress, insignificant as some people may think it, is an object worthy of some attention; for we cannot help forming some opinion of a man's sense and character from his dress. All affectation in dress implies a flaw in the understanding. Men of sense carefully avoid any particular character in their dress; they are accurately clean for their own sake, but all the rest is for the sake of other people. Of the two, a young fellow should be rather too much than too little dressed; the excess of that side will wear off with a little age and reflection; but if he is negligent at twenty years of age, he will be a sloven at forty, and stink at fifty.

When we are once well-dressed for the day, we should think no more of it afterwards, and we should avoid stiffness, but should appear as easy and natural as if we had no clothes on.—*Chesterfield*.

The perfection of dress is to be easy and clean. Nothing can be more ridiculous than for any one to make himself a slave to fine clothes. Such a one, and many such there are, would rather remain as fixed as a statue from morning to night, than discompose a single hair, or alter the position of a pin. Were we to recommend any particular pattern for dress, it would be that which is worn by the people called Quakers. They are always neat, clean, and often elegant, without any thing superfluous. What others lay out upon tawdry laces, ruffles, and ribands, they bestow upon *superior cleanliness*. Finery is only the affecta-

tion of dress, and very often covers a great deal of dirt.—*Buchan.*

Dress may be simple, elegant, and becoming, without being expensive, and ridiculous fashions disregarded, while singularity is avoided. The beauty of dress (I shall raise astonishment by saying so) is its not being conspicuous one way or the other; when it neither distorts or hides the human form by unnatural protuberances. If ornaments are much studied, a consciousness of being well-dressed will appear in the face, and surely this mean pride does not give much sublimity to it.

Simplicity of dress and unaffected manners should go together. They demand respect, and will be admired by people of taste, even when love is out of the question.—*Wollstonecraft.*

Though dress is in itself no essential quality, we are induced to judge more of the real character and disposition from it than is generally imagined. We fancy it is in its different modifications a mark of good sense, delicacy, and discretion, or the very opposite defects. Every sensible woman therefore should study it so far as not to subject herself to unfavourable constructions.—*Bennet.*

Whatever time is taken up in dress beyond what is necessary to decency and cleanliness, may be looked

upon, to say no worse, as a vacuum in life entirely lost. By decency I mean such a habit as is suitable to your rank and fortune. All ill-placed finery, inconsistent with either, is not ornamental but ridiculous. A compliance with fashion, so far as to avoid singularity, is necessary, but to run into the extreme of fashion, more especially those which are inconvenient, is a certain proof of a weak mind.

Have a better opinion of yourself, than to suppose you can receive any additional merit from the adventitious ornaments of dress. Let as small a portion of time as possible be taken up in dressing. Be always perfectly clean and neat, both in your person and clothes, equally so when alone as in company.

Pennington.

In a system of education which aims at bringing the human mind to such a height of perfection as shall induce the practice of the best morals, the subject of dress cannot pass unnoticed: to be too strict in this matter would be giving birth to singularity, and singularity is not the offspring of judgment; or it would give disgust to the young mind, and incline it to regard the paths of folly as more pleasant than the paths of wisdom. For these reasons, I would confine my admonitions on this article to the avoiding the extremes of fashion, which always shows little taste and less judgment: and also to avoiding great expense of time or money, which indicates a mind vain, trifling, and ostentatious.—*Macaulay.*

Young men, on their first starting into life, are generally governed so absolutely by that fool Fashion, as totally to forget that they are rational creatures, and to be ready to sacrifice every idea of propriety, and even conveniency, to the ridiculous whim of the day. However, I would not have a young gentleman too scrupulously attentive to the rationality of his dress. Something must be sacrificed to fashion. But a young man of sound intellects will not, in compliance with the whim even of a prince, run into extremes that are palpably absurd. I would not have my son a sloven; total negligence of dress is an affront to society; it indicates either an ignorance or contempt of the world. But an absolute *fop* is a creature almost below contempt. Dress, in the eye of philosophy, is an inconsiderable object; but it is an object of no small influence on the opinion of mankind. The opinion of the world is of great consequence to a young man; on strangers, propriety or impropriety of dress makes the first impression: first impressions are not easily obliterated. Dress, therefore, however insignificant in the abstract, becomes an object of importance to every member of society, particularly to a young man on his first appearance in the great world.

Berkenhout.

Young ladies should be instructed to show attention to their dress, as it gives an idea of cleanliness of their persons, which has so great a charm, that it may be reckoned amongst the inferior virtues. For this pur-

pose, an elegant simplicity of dress is to be recommended in preference to that superabundance of ornament, where the lady herself is the least part of her. The form of dress must nevertheless perpetually vary with the fashion of the time; but a person of taste may lessen those parts of a fashionable dress which oppose beauty or grace, and bring forward those which are more coincident with them, so as to wear a dress in fashion, and yet not devoid of taste.

Where the appearance of use in dress can be given to ornaments, it suggests an excuse for wearing them, and is therefore to be preferred; as diamond pins, strings of pearl, and a comb of shell to restrain the exuberant hair; or knots of ribands to fix the slipper on the foot, to contract the sleeve round the arm, to unite the vest upon the bosom, or to attach the cap over the forehead. And when these are similar in colour, it gives an air of simplicity, which must always please.

Other ornaments, which bear no analogy to use in dress, should be sparingly worn, lest they give an idea that they were designed to display the pride of the possessor rather than to decorate her person. These are sometimes so ill placed as to make deformities conspicuous, as a number of rings on fingers distorted with the gout, or splendid buckles on turned-in feet.

Paint and perfumes are totally inadmissible in the dress of young ladies, as they give a suspicion of natural defects in respect to colour of the skin and odour of the breath. Ornaments of every kind are useless or injurious to youthful beauty; they add no power to the charm, but rather disenchant the beholder, by ab-

abstracting his attention, which dwells with undiminished rapture on beauty arrayed by simplicity, and animated without affectation.

The attention to taste in dress may nevertheless be carried into an extreme; it should not seem to be the most important part of the education of a young lady, or the principal object of her care; she should rather appear to follow than to lead the fashion, according to the lines of Mr. Pope—

Be not the first on which the new are tried,
Nor yet the last to lay the old aside.

Darwin.

While we ridicule those whose thoughts appear to be entirely engrossed by the study of their dress, perhaps the opposite extreme is by no means free from censure; nor should the subject of dress be wholly overlooked in education.

When I hear people of sense and refinement pretend to despise dress as beneath their notice, I am sometimes almost tempted to suspect them of affectation or insincerity, since it may be naturally imagined that the same discriminating taste which leads them to admire the *chef's d'oeuvres* of the fine arts, and to select the most beautiful and appropriate ornaments for the embellishment of their houses and grounds, would make them desirous that the living ornaments of their drawing-rooms should be equally graced by elegance, neatness, and consistency, without which no object, either animate or inanimate, can be perfectly pleasing to the man of true taste.

Indeed we are all of us more or less influenced in our opinions of strangers by their outward appearance; and as dress is generally considered as the index of the mind, parents should guard their children from the errors and mistakes many young persons fall into in this respect, owing to their never having been taught to dress with taste and judgment. Perhaps a doll may be of great use for this purpose, as a prudent mother may imperceptibly lead her daughter to prefer neatness and elegance, in the choice of ornaments in dressing her doll, to finery and show. This will not be so likely to increase her vanity, as if this kind of instruction were expressly directed to the embellishment of her own person.

Parents should if possible permit their sons and daughters to dress in the same style as the young people with whom they commonly associate; for otherwise they will probably be laughed at and quizzed by their companions, which may make them feel an undue inferiority, inspire them with envy, and spoil their dispositions. I do not mean to say, that their clothes should be equally expensive, but that their general appearance should be the same. Indeed I believe the pains taken by some parents to inspire their children with a contempt for dress are not only very useless, but frequently produce a contrary effect, by inducing them to run into the other extreme when they have the management of it themselves. When young people are grown up, it may be very desirable to encourage them to dress rather less expensively than their companions, that they may endeavour by their example to check as much as possible the present

fashionable extravagance in this, and every other species of luxury.

Boys sometimes show a great fondness for dress at a very early age, and are inclined to run into the utmost extremes of every fashion. Instead of restraining or opposing this folly, perhaps it would be better to indulge them in it till they grow tired of it themselves. I have frequently heard it remarked, that almost every man is a puppy and a coxcomb during some period of his life, and the sooner the *fit* is over the better.

Editor.

CHAPTER XXVI.

Prudence, Economy, Knowledge of the World, and establishing young Men in Business.

BESIDES being well bred, a tutor should know the world well, the ways, the humours, the follies, the cheats, the faults of the age he lives in, and these he should be able to show to his pupil, and dispose him to think no man better or worse, or wiser or foolisher, than he really is. Thus, by insensible degrees, he will pass from a boy to a man, which is the most hazardous step in all the whole course of his life.

It requires much discretion to choose the right time and method of teaching young men this knowledge of the world, and a tutor ought to adapt it to the temper, inclination, and weak side of his pupil. It must be remembered, that it is impossible to keep a young

gentleman from hearing of or seeing vice, and the longer he is kept hoodwinked, the less he will see when he comes abroad into open day-light, and be the more exposed to be a prey to himself and others. An old boy at his first appearance, with all the gravity of the ivy-bush about him, is sure to draw on him the eyes and chirping of the whole town-volery, amongst which there will not be wanting some birds of prey, that will presently be on the wing for him.

A gentleman may be unfurnished with many parts of learning without any great disparagement to himself, or prejudice to his affairs; but prudence and good-breeding are in all stations necessary, and require the assistance of a teacher more than the languages or sciences, for nobody ever went far in knowledge, or became eminent in any of the sciences, by the discipline and restraints of a master. The great work of a governor is to fashion the carriage and form the mind; to settle in his pupils good habits, and the principles of virtue and wisdom; to give him by little and little a view of mankind, and work him into a love of what is excellent and praiseworthy; and in the prosecution of it to give him vigour, activity, and industry. The studies which he sets him upon are but as it were the exercise of his faculties, and to give him some little taste of what his own industry must perfect.

A father would do well, as his son grows up and is capable of it, to talk familiarly with him, may ask his advice and consult with him about those things wherein he has any knowledge or understanding, by which he will gain two things both of great moment; the one that it will put serious consideration into his son's

thoughts better than any rules or advice he can give him. The other, that he will obtain his friendship.

Many fathers, though they proportion to their sons liberal allowances according to their age and condition, yet they keep the knowledge of their estates and concerns from them with as much reservedness, as if they were guarding a secret of state from a spy or an enemy. This no doubt often hinders or abates that cheerfulness and satisfaction, wherewith a son should address himself to, and rely upon his father. Nothing cements and establishes friendship and good-will so much as confidence and communication of concerns and affairs. The reservedness and distance that some fathers keep, often deprives their sons of that refuge, which would be of more advantage to them than an hundred rebukes and chidings. Would you have your son open his heart to you and ask your advice? You must begin to do so with him first, and by your carriage beget that confidence. Whatever he consults you about, unless it lead to some fatal mischief, be sure you advise only as a friend of more experience; but with your advice mingle nothing of command and authority, no more than you would to your equal or a stranger. That would drive him for ever from any farther demanding your counsel. You must consider that he is a young man, and has pleasures and fancies which you are passed.

Familiarity of discourse, if it can become a father to his son, may much more be condescended to by a tutor to his pupil. All their time should not be spent in reading lectures, and magisterially dictating to him what he is to observe and follow. Hearing him in his

turn, and using him to reason about what is proposed, will make the rule go down the easier and sink the deeper, and will give him a liking to study and instruction.

Though a father should require his son to keep an account of his expenses, I would not have him set down every pint of wine or play that costs him money; the general name of expenses will do for such things well enough: nor would I have his father look so narrowly into these accounts as to take occasion from them to criticise on his expenses; he must remember he himself was once a young man, and not forget the thoughts he had then, nor the right his son has to have the same, and to have allowance made for them. . If therefore I would have the young gentleman obliged to keep an account, it is not at all to have that way a check upon his expenses (for what the father allows him he ought to let him be fully master of), but only that he might be brought early into the habit of doing it, and that it might be made familiar to him betimes, which will be so useful and necessary to be constantly practised the whole course of his life.

It is seldom observed, that he who keeps an account of his income and expenses, and thereby has constantly under view the course of his domestic affairs, lets them run out; and I doubt not but that many a man gets behind hand before he is aware, or runs further out for want of this care or the skill to do it.

I think all boys should learn some manual trade, as a recreation to those whose chief business is with books and study. Gardening, husbandry, and working in wood, as a carpenter, joiner, or turner, or en-

graving and working in brass, are fit and healthy recreations for a man of study and business; the latter affording him exercise and amusement when the weather keeps him from the others, besides that he will be the better able to direct his workmen. It has been nothing but the vanity and pride of greatness and richness, that has brought unprofitable and dangerous pastimes into fashion, and persuaded people into a belief, that the learning or putting their hands to any thing that was useful, could not be a diversion fit for a gentleman. This has given cards, dice, and drinking so much credit in the world; and a great many throw away their spare hours in them through the prevalency of custom, and want of some better employment to fill up the vacancy of leisure, more than from any real delight that is to be found in them.—*Locke.*

There is no error more fatal than imagining that pinching a youth in his pocket-money will teach him frugality. On the contrary, it will only occasion his running into extravagance with so much more eagerness, whenever he comes to have money in his own hands; as pinching him in his diet will make his appetite only the more rapacious.

If you put into the hands of your child more money than is suitable to his age and discretion, you must expect to find that he has thrown it away upon what is not only idle but hurtful. A certain small regular income any child above six years of age ought to have, and I should think no extraordinary advance proper on any account. When he comes to be capa-

ble of keeping an account, he ought to be obliged to it; he will thereby acquire a habit of frugality, attention, and prudence, that will be of service to him through his whole life. On the contrary, giving a young person money to spend at will, without requiring any account of it, is leading or rather forcing him upon extravagance and folly.

As to a turn to covetousness and hoarding, it is in a child a frightful temper, indicating a natural inclination to sordid selfishness. This being a disposition which strengthens with years, and holds to the last, when it begins to appear so early, it is to be expected it will come to an excessive degree in time. A lad ought to be broke of this unhappy turn, by showing him the odiousness of it in the judgment of all open-hearted people, and by exposing his churlishness to the ridicule of his equals. Children ought to be accustomed, from their earliest years, to bring themselves with ease to quit what they have a right to, and to give away part of their fruits or sweetmeats, and to bestow out of their pocket money, for the relief of the poor.

A decided tendency to prodigality in a child must also be curbed as early as possible. For he who will in his youth lavish away halfpence, when he comes to manhood will be apt to squander away guineas. The best methods I know for correcting this bias in a child are such as these: Encouraging him to save a piece of money some little time, and lessening his allowance (but not by any means depriving him wholly of pocket-money) in case of misconduct; obliging him to give an account of his manner of laying out his

money, by memory first, and afterwards in a written account regularly kept; putting in a purse by itself a penny or sixpence, for every penny or sixpence given him, and showing him from time to time the sum, and so forth.—*Burgh.*

Parents often mistake in fixing their sons for life, not only by inattention to their genius, but by overrating their abilities, and by fixing on a profession for them, perhaps as soon as they are born, because there is a living in the family, or some of their ancestors have been eminent in law or physic; and thus they blunder them into an employment which their education is not equal to. Supposing a boy has been ten years at school; it does not from hence follow that he is learned. It must be known, whether he has improved these years to his real advantage, i. e. whether his learning is deep or superficial; it must be known too, what are the tenor of his studies; for even of those who are very diligent, all parts of learning are not equal favourites; some are sprightly, some grave, some in short more striking to them than others; lastly, it must be known if the nature of his education be suited to the employment he is about to be engaged in. Without attention to these circumstances it will be impossible to keep clear of error in the disposal of children for life; and as not only ourselves but society too must feel the good or bad effects of our choice, it is of the highest consequence that it be judicious.

The sons of the lower orders of tradesmen, such as bakers, carpenters, &c. should learn reading, writing;

arithmetic, and drawing, to which may be added a knowledge of maps. This plan, though comprised in a few words, contains all they need, nay all they ought to learn. It is usual in the common businesses, to put boys apprentice at about fourteen years old. Now supposing they begin to learn at seven, they have work enough cut out for seven years at least, which, if well attended to, and their time be well employed, is capable of turning to great account. My advice is, that boys of this class never once attempt to learn Latin. What do they want with it? or what use can they make of it? Will it enable a man to make better shoes? Will it assist a taylor in cutting out a coat? Parents, when they send a boy to school, are often guided by the master in what he shall learn; he, naturally fond of advancing his scholar, puts him in Latin. But is it not possible, that this gentleman may be a man of real merit, a good grammarian, nay a complete classic scholar, yet a very bad judge of life? Most certainly.—The boy is thrust headlong into things he does not want, and neither parent nor master consider the end.

If a man of mean extraction and illiterate himself, gives his son a genteel and classical education, the son soon thinks himself a better man than his father. But let us conduct him on. He is now a gentleman, because he has or fancies he has learning. He must dress fine and keep company with his betters, which leads him into expenses he cannot afford; no matter; he is a gentleman and must appear like one.

His father, after rummaging his brains for a genteel employment, at length puts his son to an attorney. I

grant the boy trained does all on his part to advance himself; that he is prudent, temperate, and virtuous; still he has neither bottom, interest, nor friends; and it is a hundred to one if he arrives at any thing higher than being a hackney writer, an usher to a school, or at most the slavish master of an insignificant academy.

The first thing for parents to consider in the education of their children, is the state of their own fortunes, and the real prospects before them: it is not enough that a man be of such or such a trade to entitle him to train his child equal to another of the same trade: for if this be taken as a guide, many grievous errors will be committed. What can be a greater misfortune than to educate a boy like a fine gentleman, and not to be able to support it? or to train a girl with the expectation of keeping a coach, and have little or nothing to give her? Yet is this often the case. Another caution is, not to neglect such an education as may at least be *solidly useful*, if they cannot reach the ornamental part; for a sound education is every day capable of improvement.—*Nelson*.

In the education of your children you seem to trust to the state of society continuing the same when they are grown up, without considering that it is subject to revolutions which it is impossible for you to foresee or prevent, but which may affect your children. The great become little, the rich poor, the king a subject, and the subject a king. Are the reverses of fortune so uncommon, that you can expect to be exempt from them?

Let your son then learn a trade. Agriculture is the first employment of man, it is the most honest, the most useful; and consequently the most noble. I shall not say to my pupil "learn agriculture," for he is acquainted with it already; all kind of rustic occupations are familiar to him. He began with them in his infancy, and he has recourse to them continually. I shall say to him, "cultivate the estate you inherit from your father if you can;" but if you should lose it or never possess it, what will you do? Learn a trade. Remember it is not an accomplishment I require, but a trade; some mechanical art, in which the hands work more than the head, which will not procure you riches, but with which you may do without them. In some families, far above the fear of want, I have seen fathers carry their prudence so far, as, besides having their children well educated, to have them instructed in such branches of knowledge as might enable them to gain their own livelihood. These prudent fathers thought they did great things; but they did nothing; because the very resources with which they provided their children depend on that fortune of which they would make them independent; so that, notwithstanding all their fine talents, unless placed in circumstances favourable to employment, their children will be no less in danger of starving than without them.

But if, instead of superior acquirements invented for the support of the soul, not of the body, you could, in time of necessity, employ your hands, all your difficulties would vanish, nor would you want the interest of the great, or be tempted to become servile and base. In obscurity nothing need prevent your being

an honest man or gaining your bread. You may enter the first shop in your trade, "Master, I want employment." "Friend, go in there and work." Before dinner-time you have earned your dinner, and if sober and diligent you will have acquired by the end of the week enough to support you another week; you will have been independent, healthy, honest, industrious. With such rewards you have not lost your time.

I must insist on my pupil's learning some honest trade, not that of a gilder, a carver, a varnisher, or a perfumer, like Mr. Locke's gentleman; not a musician, an actor, or a professed author; I would rather have him a shoemaker than a poet; I should like better to see him paving the streets or repairing the high roads, than turning ivory flowers.

While my pupil learns his trade, I would myself take lessons; for I am convinced he will never do any thing well if we do not work together. We would each then begin our apprenticeship, and not pretend to be treated as gentlemen, but as real apprentices. Unfortunately we cannot give up our whole time to this one pursuit. We are not merely to learn a trade, but we must also learn to be men; and an apprenticeship to the latter is more difficult, and must be continued longer than the other. What then must be done? Shall we take a lesson of a carpenter one hour a day as we do of a dancing-master? No; for then we should not be apprentices but pupils, and we are not ambitious to *learn* joining, but to become real joiners. I would recommend then, that twice a week at least we should spend the whole day at the master's house;

that we should rise at the same hour, be at work before him, eat at his table, work under his directions, and, after having the honour to sup with his family, return, if we preferred it, to sleep on our own hard beds. But let us be honest and sincere in doing good. Let us not create vanity by endeavouring to destroy it. To pride ourselves on having conquered prejudices is being still subject to them. Let not our work be valued according to the rank of the workmen, but according to the merit of the workmanship; let them judge of it by comparing it with the performance of a good workman.

The greatest danger to be apprehended from a superior education is, that the pupil should say to himself, "I am wise, and other men are fools;" and that by pitying he should learn to despise them. If such be the consequences, he has gained but little by our care, and if I had to choose, I believe I should prefer the illusions of prejudice to those of pride. To prevent the effects of self-conceit, to prove to your pupil that he is like other men, and subject to the same follies, do not reason with him, but let him feel, or he will never know it. If attacked by flatterers, I would suffer him to be their dupe; if giddy young men endeavoured to lead him into extravagance, I would suffer him to incur the evils attending it; if gamesters were about to fleece him, I would suffer him to become their prey. I would permit them to flatter, defraud, and ruin him; and then when they began to laugh at him, I would thank them in his presence for the lesson they had taught him. The only snares I would preserve him from, are those of courtezans. I

would share all his troubles without reproaches or lectures, and thus he would be more grieved for what I felt, than for his own sufferings.

Unless a young man were extremely proud and self-conceited, I would warn him of his faults before he committed them; but when once the mischief was done, I would not reproach him, lest I should wound his self-love. A lesson that offends is never beneficial. I know not any remark more mortifying than, "*I told you so before-hand.*" The best way to make him remember your advice, is to appear to have forgotten it yourself.

The time when a young man begins to err is the proper season for fables. By blaming the offender under a foreign mask, he is instructed without feeling his pride hurt; but nothing can be more absurd or less understood than the impertinent moral put at the end of each fable, which deprives the reader of the pleasure of finding out its meaning himself; and if he does not understand it without the assistance of the moral, it is certain he will not discover it at all.

Most men wear masks, but you must not let your pupil be seduced by them. When you draw a picture of mankind, let it be a faithful copy; not such as to make him hate them, but such that, though he pity, he will resolve never to follow their example. This is, in my opinion, the best sentiment man can entertain of his species.—*Rousseau.*

Distinctly show your children, how difficult it is to get money, and how soon it may be squandered; and

instill into them the art of rightly managing their money and becoming good economists, especially if they do not show any inclination to covetousness. I think it very proper constantly to supply children with money at their own free disposal, but on condition that they account for it every week. This account, however, especially at first, should not be too strictly examined; only hint in what case money might be saved or better applied, or something bought cheaper; but in this, care should be taken that they learn not the art of lying. This method of keeping an account of expenses will be useful through life; they will thereby learn, whether their annual expenses have exceeded their income, discover the cause, and be enabled thereby to procure an increase or prevent the diminution of their income. Much care however is necessary to guard your children against niggardliness, while you endeavour to secure them against prodigality; and then only will they be happy, when they have learned to keep the middle path between both extremes.

Kruger.

Young men should be preserved as much as possible from the mischievous effects of ill example; for those who give it seldom stop there, they add their infamous exhortations and invitations; and if they fail, they have recourse to ridicule, which is harder for a very young man to withstand than either of the former. They should be upon their guard therefore against these batteries which will be played upon them. They should be desired to form no connexion, nor what they imprudently call friendships with these people, which

are, in truth, only combinations and conspiracies against good morals and good manners. There is commonly in young people a facility, that makes them unwilling to refuse any thing that is asked of them, a *mauvaise honte*, that makes them ashamed to refuse, and at the same time an ambition of pleasing and shining in the company they keep; these several causes produce the best effects in good company, but the very worst in bad. If people had no vices but their own, few would have so many as they have. For my own part, I would sooner wear other people's clothes than their vices, and they would sit upon me just as well. Vices of adoption are of all others the most disgraceful and unpardonable.

The world can doubtless never be well known by theory; practice is absolutely necessary; but surely it is of great use to a young man, before he sets out for that country, full of mazes, windings, and turnings, to have at least a general map of it, made by some experienced traveller.—*Chesterfield*.

Supposing a man's circumstances to be such, that he is able to provide for his children's subsistence and reputable appearance in the world, independent of their own industry, the only thing to be attended to is to train them up to such pursuits, as will qualify them to be most *happy in themselves, and most useful to others*; though, considering the instability of all human affairs, it should seem prudent, in most cases, that every person be taught some art, by which he may be able to maintain himself, in case of a reverse of fortune.

him, if he has been shown the inconveniences and mischiefs that men actually bring upon themselves by their vices in this life, and has been taught firmly to believe the much greater miseries that await them hereafter, it may be hoped, that the ill example of some may have as favourable an effect upon him as the good example of others.

Let the greatest care be taken, that the first company into which a young person is introduced be decent and virtuous, like that of his parents and tutors; and if it be possible, let him be kept from having any connexion with those who are greatly abandoned and profligate, till his own habits are in some good measure confirmed; and then he will not chuse their society, more than the common forms of civility, which are necessary to an intercourse with mankind, render unavoidable.

It should be considered with respect to wealth, that the value of it is never truly known but by him who has acquired it; so that when a provident but unwise parent submits to toil and hardship in order to leave an estate to his son, he only provides him something to waste and dissipate, but not to enjoy. The prodigal youth is even generally much less happy in spending the estate, than the father in getting it; though the object of his toil has been to make his son more happy in being exempt from it. Besides, it is a common observation, that there are as great fortunes, and especially as great a number of moderate fortunes, now in the possession of persons who have acquired them, as of those who have received them by inheritance; so that the chance of having a son *die* rich is perhaps as

great when he has had a good education, and has only been put into the way of providing for himself, as when he begins with that independence, which he might have gained.

But the greatest injury that can be done to young persons, is to bring them up with expectations of living in an easy independence, when it is not in the power of the parent to enable them to support it. Young men in this case have hardly any resource but in gaming or the most desperate courses, and young women in prostitution.—*Priestley*.

Gentlemen of landed property, who draw a revenue from the soil, should render an equivalent to those who cultivate it, by their wisdom, valour, and ingenuity; instead of which, in the present day, what ought to be considered as a tenure, is converted into absolute and unconditional property, and a gentleman possessing an estate never considers that it involves an obligation. This is an error in fact, as it is in policy; and it is the business of education to impress sentiments that may obviate its effects. Greater service would be rendered in this manner, than by making a gentleman a carpenter, or even a husbandman. If the constitution of his country should not admit of the cultivation of military talents on patriotic principles, he should prepare himself for her councils and her magistracies.

I used to exercise my pupils on such subjects as the following. Every idle man is a knave.—Prosperity doth best discover vice, adversity doth best discover virtue.—Liberality lies between prodigality and penury.

To one who said, "the greatest good is to enjoy every thing I desire," Aristotle answered, "It is much greater to desire things that are fitting." The utility and importance of these lessons in the period of youth is not easily estimated; they check that impetuosity incident to youth, to obey the suggestions of the first passion, and to launch into life without rudder or without compass, they moderate an attachment to rank, honours, or riches, which generally corrupt the mind, and they induce them to estimate their own qualities and talents.—*Williams*.

It has been advanced by several writers who have shown considerable talents in the art of education, that it is dangerous to describe to pupils the human character as it is daily exhibited on the stage of life; and, that the fairest side of the world should be presented for speculation. But I do not think that deceit can ever be practised with success in education, and that this above all others will be found a mischievous mistake, because it excludes the great lesson of moral prudence from tuition, and leaves the enlightening of the pupil's mind on this important subject to the dangerous means of experience.

It is the duty of the tutor to do as much himself, and to leave as little for the exertion of his pupil as he possibly can; and in order to give him the wisdom of the serpent, as well as the harmlessness of the dove, it will be necessary not to conceal the vices of others, but to convince his judgment, that the superiority of happiness lies greatly on the side of virtue.--*Macaulay*.

Shame to tell! the present age affords many examples of drunken school-boys! What can be the cause of an evil so enormous? Whom are we to censure?—the masters? No: they do every thing in their power to prevent it, but in vain. It originates in the inconceivable folly of opulent parents, who, by sending back their darling sons after every vacation with guineas in their pockets, furnish them with temptations to every kind of irregularity. Not only drunkenness is the consequence of this ostentatious parental weakness, but other vices that are often severely felt in the third and fourth generation.—*Berkenhout.*

An early acquaintance with human infirmities, or what is termed a knowledge of the world, is the surest way, in my opinion, to contract the heart and damp the natural youthful ardour, which produces not only great talents, but great virtues. For the vain attempt to bring forth the fruit of experience before the sapling has thrown out its leaves, only exhausts its strength, and prevents its assuming a natural form, just as the form and strength of subsiding metals are injured when the attraction of cohesion is disturbed.

Tell me, ye who have studied the human mind, is it not a strange way to fix principles, by showing young people that they are seldom stable? and how can they be fortified by habits when they are proved to be fallacious by example? Why is the ardour of youth thus to be damped, and the luxuriancy of fancy

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cut to the quick? This dry caution may, it is true, guard a character from worldly mischances, but will infallibly preclude excellence in either virtue or knowledge. The stumbling block thrown across every path by suspicion, will prevent any vigorous exertions of genius or benevolence, and life will be stripped of its most alluring charm, long before its calm evening, when man should retire to contemplation for comfort and support.

A young man who has been bred up with domestic friends, and led to store his mind with as much speculative knowledge as can be acquired by reading, and the natural reflections which the youthful ebullitions of animal spirits and instinctive feelings inspire, will enter the world with warm and erroneous expectations. But this appears to be the course of nature; and in morals, as well as in works of taste, we should be observant of her sacred indications, and not presume to lead when we ought obsequiously to follow.

We expect more from instruction than mere instruction can produce; for instead of preparing young people to encounter the evils of life with dignity, and to acquire wisdom and virtue by the exercise of their own faculties, precepts are heaped upon precepts, and blind obedience required, when conviction should be brought home to Reason. A sagacious parent or tutor may strengthen the body and sharpen the instruments by which the child is to gather knowledge, but the honey must be the reward of the individual's own industry.—*Wollstonecraft.*

Most parents think that their sons are more disposed to extravagance than their daughters: the sons are usually exposed to greater temptations. Young men often excite one another to expense, and to a certain carelessness of economy which assumes the name of spirit, while it often forfeits all pretensions to justice. A prudent father will never, from any false notions of forming his son early to *good* company, introduce him to associates whose only merit is their rank and fortune. Such companions will lead a weak young man into every species of extravagance, and then desert and ridicule him in the hour of distress. If a young man has a taste for literature and for rational society, his economy will be secured, simply because his pleasures will not be expensive, nor will they be dependent upon the caprice of fashionable associates.

The intermediate state between that of a school-boy and a man is the most dangerous period, and parents should be at this time particularly attentive to the company which their sons keep, and they should frequently, in conversation with sensible, but not with morose and old-fashioned people, lead to the subject of economy, and openly discuss and settle the most essential points. At the same time a father should not intimidate his son with the idea that nothing but rigid economy can win parental favour; his parental favour should not be a mercenary object; he should rather show his son that he is aware of the great temptations to which a young man is exposed in going first into the world; he should show him both that he is dis-

posed to place confidence in him, and that he yet knows the fallibility of youthful prudence. If he expect from his son unerring prudence, he expects too much, and he will perhaps create an apprehension of displeasure which will chill and repress all ingenuous confidence. In all his childish, and all his youthful distress, a son should be habitually inclined to turn to his father as his *most indulgent friend*.

Before a young man goes into the world, it will be a great advantage to him to have some share in the management of his father's affairs; by laying out money for another person he will acquire habits of care, which will be useful to him afterwards in his own affairs. He should be accustomed to form estimates of his own with regard to repairs and improvements. This habit of estimating will be of great advantage to gentlemen; it will circumscribe their wishes, and it will protect them against the low frauds of designing workmen. Young men should also be accustomed to read the daily newspapers.

Children educated at home cannot have much real occasion for pocket-money; but when they are sent to school, they should be put upon an equal footing with their companions; otherwise we might run the hazard of introducing worse faults than extravagance, viz. meanness and envy.

Exactness in accounts, and in business relative to property, far from being unnecessary among friends and relations, is, we think, particularly agreeable and essential to the continuance of frank intimacy. We should, whilst our pupils are young, teach them a love of exactness about property; a respect for the rights of

others, rather than a tenacious anxiety about their own. When young people are of a proper age to manage property of their own, let them know precisely what they may annually spend; in whatever form they receive an income, let that income be certain; if presents of pocket-money or dress are from time to time made them, this creates expectation and uncertainty in their minds. All persons who have a fluctuating revenue are disposed to be imprudent and extravagant.

To teach our pupils prudence, and to accustom them to know their own mind, we should not always decide for them, but we should early accustom them to choose for themselves, about every trifle which is interesting to childhood; if they choose wisely, they should enjoy the natural reward of their prudence, and if they decide rashly, they should be suffered to feel the consequence of their own error. Some parents may perhaps fear, that if they were to allow children to choose on every trifling occasion, they would become wilful and troublesome. This certainly will be the effect if we make them think there is a pleasure in the exercise of free-will, independently of any good that may be obtained by a judicious choice. "Now, my dear, you shall have *your* choice;" "You shall choose for *yourself*!" "You shall have your *free* choice!" are expressions that may be produced in such a tone, and with such an emphasis to a child, as immediately to excite a species of triumphant ecstasy, from the mere idea of having his *own* free choice. By a different accent and emphasis, we may repress the ideas of a triumph, and without intimidating the pupil we may turn his mind to the difficulties rather than the glory

of being in a situation to decide for himself. We must not be surprised at the early imprudence of children; their mistakes, when they first are allowed to make a choice, are inevitable; all their sensations are new to them, consequently they cannot judge of what they shall like or dislike. Do not therefore reproach them for the mistakes they make. Let them try experiments upon their own feelings; the more accurate knowledge they acquire, the sooner they will be enabled to choose *prudently*.

If our pupils, when they have any choice to make, prefer a small present gratification to a great future pleasure, we should not, at the moment of their decision, reproach them for their imprudence, but we should *steadily make them abide by their choice*; and when the time arrives at which the greater pleasure might have been enjoyed, we should remark the circumstance, but not with a tone of reproach, for it is their affair, not ours. "You preferred having a sheet of paper the moment you wanted it last week, to the having a quire of paper this week." "Oh, but," says the child, "I wanted a sheet of paper very much then, but I did not consider how soon this week would come; I wish I had chosen the quire." "Then remember what you feel now, and you will be able to choose better upon another occasion." We should always refer to the pupils' own feelings, and look forward to their future advantage; the reason why so few young people attend to advice is, that their preceptors do not bring it actually home to their feelings; it is useless to reproach them for the past imprudence; the child sees

the error as plainly as we do; all that can be done is to make it a lesson for the future.—*Edgeworth.*

It is at present too much the custom to dress boys like men, and bring them into business at thirteen or fourteen years of age, which renders them forward and conceited, and is likely to injure their constitutions by too close confinement, at a time of life when young people require plenty of air and exercise to make them strong and healthy men. Besides this, they are generally thrown into the society of young men older than themselves, who too often initiate them in the paths of vice, and corrupt their morals, at an age when they cannot be expected to possess sufficient firmness and strength of mind to withstand temptation.

A boy taken from school at this early period, can have acquired very little general knowledge or taste for literary pursuits; and being confined all day to the counting-house, requires relaxation and amusement in the evening; so that he has little opportunity of increasing his stock of knowledge, and should he by successful industry accumulate a large fortune, he will feel himself unfit to mix in that society to which he will be raised.

Would it not be far better for fathers to imitate the Persians, who treated their sons as mere boys, and would not suffer them to be introduced into the society of men till seventeen years of age? Were this custom adopted, schools on a superior plan might be established for young men from fifteen to seventeen; where, instead of learning nothing but languages, writing, and

arithmetic, they might be instructed in geography, history, politics, commerce, natural philosophy, mathematics, and other objects too frequently neglected in the education of boys. Where proper schools cannot be met with, several families might join in the same plan, and send their sons to some clergyman or gentleman out of business, who might direct their studies; and if he lived in the neighbourhood, the young men might board at home, provided they were kept to regular hours. Perhaps it may be said, that few parents could afford this expense, but it appears to me so highly useful for young men to have their minds cultivated previously to their being established in a counting-house, that it would be far better for them to have two or three hundred pounds less at their father's death, than be deprived of this advantage.

I believe some parents think, that if they give their sons a superior education, and keep them to their studies till they are seventeen or eighteen, they will be so conceited of their acquirements, that they will not afterwards condescend to apply to business, and thus will be incapacitated for making their way in the world. That this may sometimes be the case is perhaps too true, which is greatly owing to its not being customary for young men intended for trade to learn any thing more than languages, writing, and arithmetic; but if it were the general practice to teach them the elements of universal knowledge, previously to their entering into business, this objection would be entirely removed. Thus in those parts of England, where the common people receive little or no instruction, those who know how to read and write are apt

to pride themselves on being scholars, and to imagine that on that account they should be dispensed from hard labour; whereas in Scotland, where the education of the lower orders is provided for by the state, the good effects resulting from the improvement of their minds are extremely evident, no people being more frugal and industrious.

When a young man's studies have been chiefly confined to the classics and mathematics, it is perfectly natural he should take a dislike to a line of life where he will find this sort of knowledge almost entirely useless; but the plan of a general instruction above recommended, must surely be desirable for every member of society.—*Editor.*

ADDENDA TO CHAPTER XIII.

“ IN order to render the mind superior to prejudice, it has
“ been proposed by some philosophers to omit every species of
“ religious instruction, till the powers of the understanding are
“ sufficiently ripe for comprehending all its mysteries. Reli-
“ gion is then to be learned as a science, a mere matter of spe-
“ culation; it is to be propounded to the unbiassed judgment
“ as an object of curiosity, almost as worthy of investigation
“ as the laws of electricity and magnetism. But will the
“ pupil come to the investigation with a mind equally well
“ prepared? Has not the preceptor, through the whole course
“ of his pupil's education, been labouring to implant the love
“ of science in his mind? Has he not endeavored to excite a
“ desire for knowledge by the stimulus of reward and punish-
“ ment, praise and disapprobation, and to associate it with the
“ ideas of honour and esteem? If this unceasing attention,
“ this unremitted assiduity, be necessary to direct the intel-
“ lectual faculties to the pursuit of learning and science, is it
“ to be supposed that religious sentiment, unconnected with
“ all early association, unaided by any previous disposition, can
“ all at once find admission to the mind?

“ Before we reject religious instruction we should do well
“ to consider, whether the happiness of our pupils is more
“ likely to be injured or promoted by imbibing a portion of
“ the spirit which pervades the tenor of the gospel; a spirit
“ which teaches love to God and good-will towards men.

“ The propriety of cultivating feelings of benevolence to-
“ wards our fellow-creatures is seldom denied in theory, how-
“ ever frequently the duty may be omitted in practice. It
“ has been recommended by the eloquence of heathen philo-
“ sophers, and enforced by some extraordinary examples of
“ heathen philanthropy: but as the foundations on which
“ they built their beautiful theories of virtue were narrow and

“ confined, the superstructure was frail and perishable; and
“ never was the true foundation discovered, till brought to
“ light by Jesus Christ. He first taught how the obstacles to
“ benevolence were to be removed by conquering that pride,
“ self-love, and vain glory, which had, till then, constituted a
“ part of the catalogue of human virtues. He first taught
“ the universality of its extent, by connecting it with the love
“ of the common Father and Benefactor of all, and made the
“ love of our fellow-creatures the test and criterion of our
“ love to the Creator, while from true devotion to the Su-
“ preme Being, he taught that benevolence to man must ne-
“ cessarily flow. He likewise taught, that upon all, who
“ were convinced of these truths, and were anxious to fulfil
“ the divine commandments, divine assistance would be be-
“ stowed. He alone ennobled virtue by the assurance of an
“ eternal reward, and gave dignity to this probationary scene,
“ by representing it as introductory to a glorious and ever-
“ during state of felicity.

“ Is there aught in these doctrines that can render the
“ mind gloomy and unsocial? Will the habitual gratitude of
“ the heart to the Supreme Benefactor detract from the en-
“ joyment of his gifts? Will the idea of the constant pre-
“ sence and protection, the love and favour of such a Being
“ tend to depress the mind? Or will the wish for the ap-
“ probation of this heavenly Father, friend, protector, and
“ judge, and the fear of his displeasure, impair the energy of
“ virtue? Why then do we reject the salutary assistance which
“ religion offers us for subduing the worst, and cultivating the
“ best passions and affections of the human heart? Alas! be-
“ cause that, by the public and the splendid scenes of this vain
“ and transitory life, we are so completely engrossed, that in
“ the education of our children we lose every other view, but
“ that of qualifying them to attract the applause and admira-
“ tion of the world. For this in our boys we cultivate the
“ understanding, while we neglect the heart; in our girls we
“ leave both heart and understanding to the care of chance,
“ while we assiduously endeavour to make them excel in a

“ few superficial and useless accomplishments. But while we
“ thus strive to build the fabric of their fame, it is to be feared,
“ that in laying the foundation, we sometimes undermine their
“ happiness.

“ We have already observed the effects of strong and pain-
“ ful sensations in producing associations of terror and aver-
“ sion. These effects are often too little attended to in the
“ religious education of the nursery. By pious, but ill-judg-
“ ing parents, the idea of the Deity is introduced to the ima-
“ gination of infants, accompanied by exactly similar impres-
“ sions to those, which were conjured up by the name of raw-
“ head and bloody-bones. Their kind and heavenly Father is
“ made to appear to them in the light of an invisible but
“ avenging tyrant, whose service is perfect bondage. That
“ hatred of sin, which springs from the perfection of the
“ moral attributes of the Deity, is prematurely presented to
“ their minds at a period when they are yet incapable of per-
“ ceiving abstract truth. The impression that is by these
“ means made upon their senses, is however sufficiently strong
“ to remain permanent; but whether the associations thus
“ produced will be those of pleasure or aversion, I leave it for
“ you to judge. Would good people permit their zeal to be
“ under the dominion of their judgment, would they pay some
“ attention to the progress of mind, and observe the slow and
“ gradual process of nature, in the developement of the facul-
“ ties, they would not idly attempt to explain to children subjects
“ of abstract speculation, at a period when at best it can have no
“ other effect than to leave upon their minds impressions of
“ weariness and wonder.

“ What wild and incoherent notions children sometimes form
“ from these futile and ill-directed attempts to imbue them with
“ religious principle, we must all have had occasion to observe.
“ I shall give a few instances sufficiently illustrative of my ar-
“ gument.

“ A little girl, after a very tiresome and incomprehensible
“ harangue on the divinity of our Saviour, stopped her pre-
“ ceptress by asking, whether he was really God. Being

“ answered in the affirmative, ‘ O how I should have liked to
 “ have been in heaven when he was down here then,’ replied
 “ the child, ‘ for then you know all the angels would get a
 “ holiday, and they would be *so merry*.’ The same child, to
 “ whom Sunday had been made a day of gloomy restraint and
 “ incessant application, was so shocked by a long sermon, in
 “ which the pious preacher expatiated on the nature of a future
 “ state, under the figure of an eternal sabbath, that it required
 “ no small pains of an able and judicious parent to counteract
 “ this unfortunate association.

“ When notions of God and of religion are associated with
 “ ideas of a painful and a gloomy cast, can we wonder if the
 “ mind should seize the first opportunity of emancipating itself
 “ from their cruel bondage? This opportunity can, to young
 “ men at least, be never wanting. With avidity will *they*
 “ listen to the sophistry of scepticism, who have been taught to
 “ tremble while they believed. Those who have found belief
 “ to be slavery, will consider infidelity as freedom. They
 “ may however find it an easier matter to triumph over their
 “ faith than their prejudices; and while they exonerate them-
 “ selves from all obligation to religious duty, it is not impossi-
 “ ble that they may still retain the slavish spirit of fear and su-
 “ perstition.

“ At a time of life when the world appears to wear a smil-
 “ ing and inviting aspect, if religion be drest in frowns, she
 “ will gain but few willing votaries. In our endeavours to
 “ impress religious principle upon the tender mind, we must
 “ have it still in our recollection, that the laws of nature can
 “ never be violated with impunity. Let us remember, that
 “ youth is the season of cheerfulness; that the infancy of all
 “ animals is frolicsome and gay; that whatever is gloomy is
 “ then disgusting; and that when the animal spirits are in full
 “ play, the mind may not be capable of discriminating be-
 “ tween the serious and the gloomy. Could long and serious
 “ lectures be given to children in favour of falsehood, vanity,
 “ and sensual indulgence, I believe few more effectual me-
 “ thods could be taken to cure them of those propensities.

"But while the whole tenour of agreeable associations lays the foundation of these vices, we reserve the disgust of serious lectures for religion and virtue.

"It is observable," says Hartley, "that the mere transit of words expressing strong ideas over the ears of children affects them." On this principle, the idea of an unseen Benefactor, who is the Giver of every good, the Author of all the felicity of which the infant heart is sensible, may easily be conveyed to the mind at a very early period. By a little pains, the most pleasing associations may be formed with the idea of this unseen Benefactor. Let the moment be seized when the little heart dilates with joy at some unexpected pleasure, to form its first attempt at prayer. "I thank thee, O God, for making my mamma and other friends so good to me," may be quite sufficient; and if suggested upon proper occasions, and repeated not as a formal duty, but a spontaneous effusion of the heart, it will not fail to produce an effect upon the affections. As the sphere of observation is enlarged, and the sources of pleasure multiply on the mind, every object of nature that inspires admiration, every social endearment that produces delight, may be made instruments to conduct the infant heart to God. Let me not be laughed at for the confession, and I shall freely acknowledge to you, that I at this moment look back with infinite pleasure to the delightful period, when with the simplicity of infant innocence I poured out my little soul in grateful thanks to the Almighty for the happiness enjoyed at a dancing-school ball. Nor am I certain that all the catechisms and all the hymns, with which my poor memory was loaded, produced half the benefit to my mind, as that which flowed from this powerful association of felicity with its Divine Source.

"I confess it is much easier, and perhaps more gratifying to our vanity, as well as to our indolence, to make children get long prayers and catechisms by heart, than thus by gentle and imperceptible degrees to impress them with feelings of gratitude and affection for their heavenly Father. But who ever would succeed in the great work of education must

“ begin by conquering vanity and indolence in themselves;
 “ for these are the great, the perpetually occurring obstacles to
 “ success.

“ How easily the eagerness of infantine curiosity may be
 “ rendered instrumental to the acquisition of knowledge, has
 “ been admirably illustrated by the authors of *Practical Edu-*
 “ *cation*; but may it not still be turned to a nobler purpose?
 “ may it not be directed to a First Cause, powerful, wise, and
 “ good; and through the works of Nature be made to lead to
 “ Nature's God? As the understanding opens to moral truth,
 “ the moral attributes of the Deity will occasionally be sug-
 “ gested, and will be the more readily admitted, and the more
 “ deeply revered, from the previous agreeable associations of
 “ goodness and power. The truths of natural religion will
 “ then pave the way for the truths of revelation. Between
 “ these, enthusiasts and infidels with equal zeal, have laboured
 “ to make a divorce, but they have laboured in vain; and
 “ every unprejudiced mind must perceive, with infinite satis-
 “ faction, that they mutually illustrate and support each other.
 “ *Revealed religion* is indeed the perfection of *natural religion*,
 “ and has the advantage of placing its truths on a foundation
 “ to which the conjectures of human reason could never
 “ reach. It was by means of the latter however that the infant
 “ education of the world was carried on, and not till ‘ *the*
 “ *fulness of time*,’ not till human reason reached its zenith, that
 “ the superior light of the gospel was dispensed. Were the
 “ religious education of children conducted upon analogous prin-
 “ ciples, have we not reason to believe it would be attended with
 “ more success?

“ A knowledge of the Scriptures I look upon as a very es-
 “ sential part of religious education; but to render this know-
 “ ledge really useful, it is not sufficient that their contents be
 “ impressed upon the memory, the lessons they contain must
 “ be made to reach the heart. Whether this can be effected
 “ by getting long passages by rote, I am more than doubtful.
 “ It is from considering scriptural knowledge as *perfectly ana-*
 “ *logous* with human learning, that the idea has ever been enter-

"tained; but the analogy is far from being complete. Analogy
"is, in truth, a dangerous and unwieldy weapon, which seldom
"fails to run beyond the point where resemblance stops."

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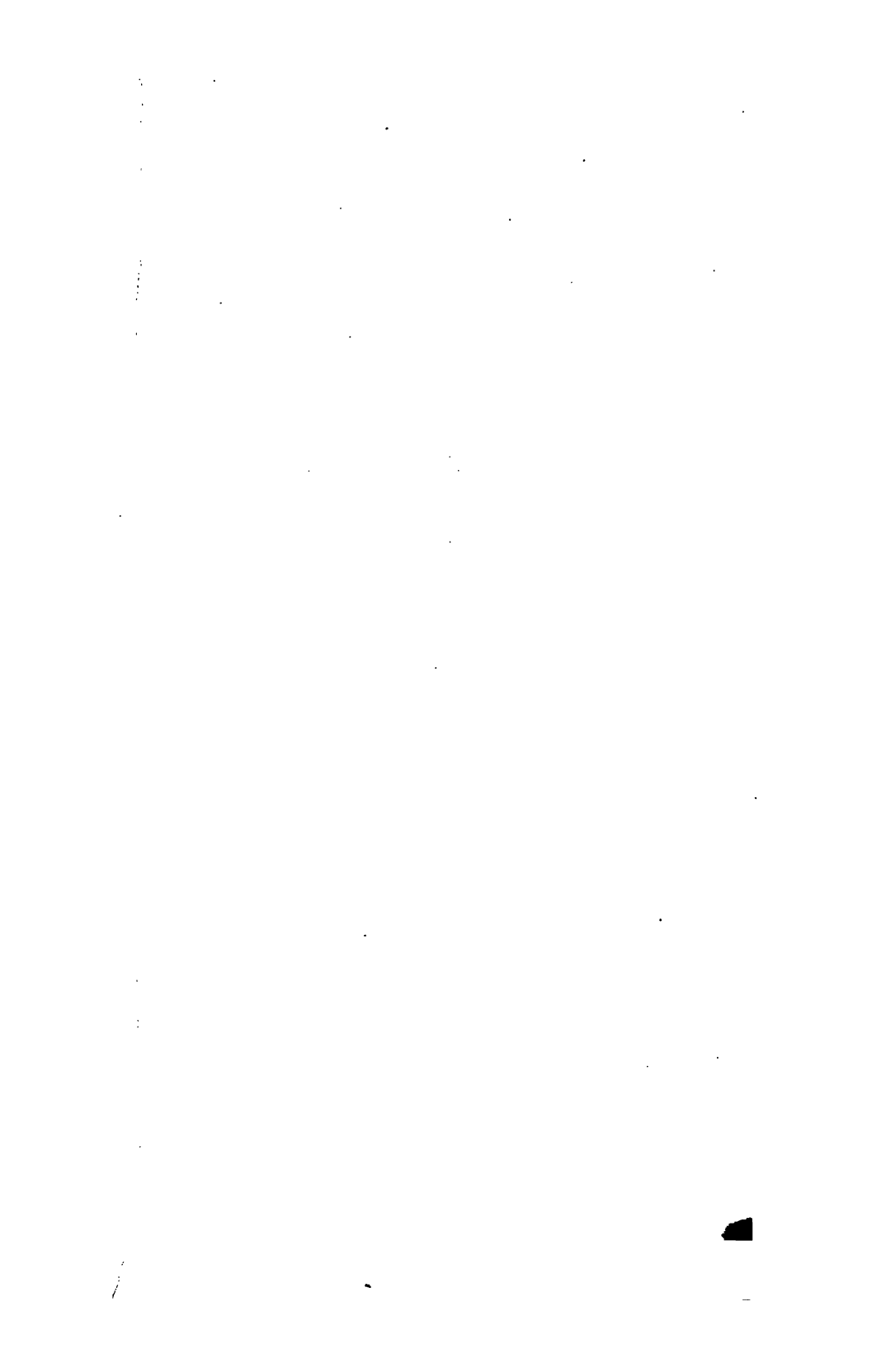
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